SOLOMON's PROVERBS,

English and Latin.

Alphabetically Collected for help of Memory.

Fitted for the use of Schools.

By *Hen. Danvers*

Eccles. 12. 9. *The Preacher was wise, he taught the People* Knowledge; *yea, he gave good heed, and sought out, and set in order many* Proverbs.

1 Kings 4. 30. 31. 32. *And* Solomons Wisdom *excelled the wisdom of all the Children of the East*, &c. *For he was wiser than all the Men*, &c. *And he spake three thousand* Proverbs, &c.

Prov. 4. 7. *Wisdom is the principal thing, therefore get Wisdom; and with all thy gettings, get Understanding.*

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BRITISH MUSEUM

To the READER.

IT is said of *Solomon*, so much commended for WISDOM, 1 *Kings* 4. 29, &c. *That God gave him Wisdom and understanding, exceeding much, and largeness of heart, even as the Sand that is on the Sea-shore. And that his wisdom excelled the wisdom of the Children of the* East-*Countrey, and all the wisdom of* Egypt. *And, that he was wiser than all men.* &c. *And that his fame was in all Nations round about;* Which admirable wisdom of his seemed chiefly to consist in his Proverbs; *Who spake,* as Vers. 32. *three thousand Proverbs;* compared with *Eccl.* 12. 9. *The Preacher was wise, he still taught the People* Knowledg; *yea, he gave good heed, and sought out and set in order many Proverbs.*

1. *The Nature of a Proverb.*

For the Nature of them in general; They are ſhort wiſe Sentences, containing much in a little. The *Hebrew* word משל (*a*) ſignifies (as *Buxt.*) an excellent Speech, Sentence, Parable or Similitude, acutely and weightily ſpoke and compriſed in few words. The *Greek* words, (*b*) παροίμια, *vel* παραβολὴ (as *Paſor* renders them) import much the ſame; *viz.* ſhort Sentences, ſometimes comparatively delivered, called by *Greek* Writers Ἀξιώματα, *Axioms*, or worthy Sayings; And by the *Latins*, *Adagia*, Adagies, ſhort Sentences.

(a) משל *ſimilitudo, parabola, proverbium, ſententia: ſciitè graviterque dicta & paucis concinnata.* Bux. Lex.

(*b*) παροιμία *Proverbium, Adagium*, Ep. 222. *Parabola*, Joh. 10. 6. παραβολὴ 1. *Comparatio allegorica & ænigmatica*, Mat. 13. 13. 2. *Obſcura ſententia*, Mat. 15. 15. 3. *Exemplar ſeu Typus*, Heb. 9. 9. 4. *Adagium*, Luk. 4. 23. 5. *Similitude*, Heb. 11. 11. *Paſ Lex.*

In the Scripture, sometimes called, *The sayings of the Antients*, 1 Sam. 24. 13. because delivered by the wise antient Fathers or Elders, and therefore *Prov.* 1. 6. called, *The words of the wise*; and sometimes *The sayings of old*, 2 Sam. 20. 18. Psal. 78. 2. because the approbation and consent of Ages, went to make them the usage of a Nation, being brought by Custom and Tradition to every mouth.

2 *The Use of a Proverb.*

Proverbs we find are variously laid down and used in Scripture; sometimes by way of *Comparison* or *Similitude*, which doth greatly illustrate, as 1. *Comparatively.* *Proverb* 26. 9. *As a Thorn goeth up into the hand of a Drunkard, so is a Parable in the mouth of Fools.* And vers. 11. *As a Dog returneth to his vomit; so a Fool returneth to his folly.* Vers. 14. *As a Door turneth upon his hinges; so doth the slothful man upon his bed. Be wise as Serpents and harmless as Doves*, Mat. 10. 16.

The difference betwixt a Proverb and a Parable.

And the onely difference betwixt this sort of Proverbs and Parables is, That one is a large similitude, the other a short one. A Parable is a long Proverb, and a Proverb a short Parable; being in Scripture therefore called both by one name, sometimes the parable called proverb, *Joh.* 16. 26. and the Proverb called Parable, *Mat.* 15. 15.

Our Saviour delighted so much in this kind of speaking that he is said not to have spoke without them, *Mat.* 13. 34.

2. *Obscurely.*

Sometimes in an obscure or ænigmatick way of speaking, and therefore called, *Prov.* 1. 6. *The words of the Wise, and their dark Sayings*, and *Psal.* 87. 2. *Dark sayings of old*; which our Saviour therefore usually explained, as not being understood many times by his Auditors, as *John* 10. 6. *Mat.* 15. 11,—15, 16, 17, *ver. Mar.* 15. 11. And therefore it is said to him upon his explanation, *John* 16. 26. *Now speakest thou plainly and speakest no Proverb*; opposing plain speaking to proverbial or parabolical. Some-

Sometimes again in a plain familiar ſtile, eaſie to be underſtood of all; containing ſhort, pithy, ſententious Doctrine, either for inſtruction, exhortation, admonition or reproof: And of this kind are moſt of *Solomons*, and indeed moſt we meet with in the Scriptures: as ſuch as theſe; *The fear of the Lord is the beginning of Wiſdom. Above all gettings, get underſtanding. Fools make a mock of ſin. Man lives not by bread alone. Evil communication corrupts good manners*, &c. 3. *Plainly*

3. *The End of a Proverb.*

The end of a Proverb is for information of the mind, and reformation of the manners; and beſt expreſt by *Solomon* himſelf, in his own words *Prov.* 1. 2, 3. *To know Wiſdom and Inſtruction; to perceive the words of Underſtanding; to receive the Inſtruction of Wiſdom Juſtice, Judgement, and Equity.* And this Univerſally to all ſorts, degrees, ages and ſexes, young and old, poor and rich, learned and unlearned, fooliſh and wiſe; therefore *verſ.* 45. *To give*

ſubtilty to the ſimple: to the young man, knowledg and diſcretion. To the wiſe and underſtanding, increaſe of learning, and the attaining to wiſe Counſels; to the underſtanding of a Proverb, or an eloquent Speech, (as the Margent) *the words of the wiſe and their dark Sayings.* It is ſaid, the Wiſdom of the Ancient *Grecians*, that wiſe and underſtanding Nation, conſiſted much in their *Proverbs*; and to this day they are accounted the beſt evidence of the Wiſdom of a Nation, whereof Collections are generally made, and Records uſually kept.

4. *The Order of* Solomons *Proverbs.*

As for the Order of *Solomons Proverbs*, they are without any methodical contexture, or near dependance upon each other, which make them the more abſtruſe, and difficult to the Reader; are therefore, for better help of Memory, brought into this method and order being Alphabetically collected out of the *Proverbs* and *Eccleſiaſtes*; and though deſigned only for private uſe, is here tendred to the publick, as profitable

fitable for all; but especially recommended to the wise improvement of Judicious Schoolmasters, by whose ingenuity, these excellent Adagies and worthy Sayings, so full of Wisdom and Knowledg, so expressly leading to every duty, both to God, our selves and Neighbours and of such Universal concern, may by Gods blessing be improved in School-learning to instil such excellent Principles as may not only leave divine impressions upon the minds of their youth, but most admirably direct to every moral accomplishment; containing not only the true Wisdom, (teaching the fear of the Lord) but all other necessary learning, as well *Ethicks*, *viz.* matters pertaining to moral vertues, as Prudence, Justice, Temperance, *&c.* As *Oeconomicks*, *viz.* matters of Domestick or Family-concerns, relating to the duties of Husbands, Wives, Parents, Children, Masters and Servants. And *Politicks* also, relating to Government, and matters of State: So that *Plato*, *Aristotle*, *Cicero* &c. and other Heathenish School-Authors, are not to be named with *Solo-*

mon

mon, who ſo inſtructs to every good word and work; the *Proverbs* indeed being what is ſaid of the Scriptures, 2 *Tim.* 3. 16. *Profitable for Doctrine, for Reproof, for Correction, for Inſtruction in Righteouſneſs*, &c. Therefore, as *Solomon* himſelf adviſes, *Train up a Child in the way he ſhould go, and when he is old he will not depart from it*, Prov. 22. 6.

That the bleſſing of God, may attend theſe endeavours for the furtherance and promotion of true Piety, Vertue, and Knowledg, is the heart I deſire of him who covets nothing more, than to ſerve his Generation according to the Will of God;

whilſt, *Hen: D'anvers.*

Of Wisdom.

THE great Jehovah, who inhabits light,
Appear'd to Solomon in a dream by night,
And said, Ask now what I shall give to thee?
Suppose now (Mortals) this same question be
Propos'd to you, let's hear, what would you say?
And how would you dispose your choyce, I pray?
Give me (saith one) in Riches to abound:
Give me (saith t'other) Honour and Renown.
But what saith Solomon? O Lord impart
To me a wise and understanding heart.
Wise was thy choice, wise Solomon, to which
God therefore added to be Great and Rich.
The wisest Lord did know, that only he
Could rightly use both Wealth and Dignity,
Who steer'd his course by Wisdoms sage advice;
Here's the true Honour, here's the Pearl of price.
For what's a Fool, that is with riches grac'd?
A swine, in whose foul snout a Gem is plac'd.
Or what's a Fool, on whom honour doth wait?
A long-ear'd-Ass sitting in Chair of State.
The Miser is a Fool, and so is he
That spends his wealth in prodigality:
Whom, if they went to Wisdom, she would show
A fair and middle path wherein to go.

And

And art thou great? be not a fool, for thus
Thou'lt make thy folly more conspicuous.
Acquaint thy self with Wisdom, wait upon her,
And she will add true glory to thine honour.
By her Kings reign, and Princes do decree
By her advice, Justice and Equity.
A fool that is in honour doth but show
Himself to be a fool in Folio.
May n't Rehoboam *justly stiled be,*
A famous fool, a fool in high degree?
Whom Israel's *ten Tribes forsook, because*
He wilfully forsook grave Wisdoms Laws;
While he th' advice of Seniors refus'd,
And the rash counsel of the young Men us'd.
Justly might Wisdom then preferred be
By Solomon, *'bove wealth and dignity:*
With him she, above all, the conquest won,
Wisdom was justified by her Son:
Into whose breasts she did a flame inspire,
Which will last longer than the Vestal fire;
A sacred flame it is, which ne're will dye,
But ev'n now burns for us to warm us by;
A flame that gives not only heat but light,
Not only warms the heart, but guides the sight.
O Peerless Wisdom! *teach us how to praise thee,*
That wealth nor honour may not equalize thee;
Without thee they are worse than nothing; Thou
Art without them both wealth and honour too.
That we may know thy worth, let's search and see,
From whence then dost derive thy Pedegree:

Though

Thoug equal honour be not to thee given,
Yet thou'rt the off-spring of the King of Heaven.
Wisdom doth shine in all his words, which he
Grants man sometimes through Wisdoms glass to see.
View now and read, Natures great Volumn, look
Wisdom's in every leave of Natures Book.
Behold how she hath knit the whole Creation
In a most glorious link to admiration.
They're happy who with Contemplations eye
The hidden secrets of her glory spie.
O foolish man, that didst not know her price,
But didst forsake her, and so Paradise:
Whose mind the mists of Ignorance now cloud,
While she in Heaven doth her glory shroud.
Yet God (whom goodness doth delight) hath given
A Palace to her here beneath the Heaven;
That man (who did despise her glory) might
In darkness see his folly by her light;
A light. O blessed light, that shews the way,
From which blind man hath so long gone astray.
But where doth Wisdom's Palace stand, you'l say?
For this therefore, listen a while (I pray)
T'a Pilgrim, who hath wandered about,
And sought to find this famous Palace out:
I went not far, when lo! I did espie,
Far off, a Fabrick, beauteous to my eye,
In a fair Prospect: I approacht therefore,
And saw men crown'd with Lawrel at the door;
They call'd them Poets: who, when as they knew
I sought for Wisdoms Palace, all the crew

Cry'd

Cry'd out, Pray enter, and it will appear,
That Wisdom (whom you seek for) dwelleth here.
I entred then, and saw at my ingress,
Rooms garnish'd to the life, I must confess;
What Carvers art, or Painters skill could do,
Was represented there unto my view.
But where's the Room where Wisdom doth abide,
Wherein she doth her beams of glory hide?
She's in that Room, (*said they*) *so in I came;*
Loe't was a Strumpet then, Fancy *by Name,*
Whose whole Attire was very gay and spruce,
Yet very wanton, and her gestures loose;
Yet these same foolish Poets fell before her,
And, as a Goddess did they all adore her.
Farewel (*said I*) *for yet it don't appear,*
That Wisdom (*whom I seek for*) *dwelleth here.*
So on I went my journey, till my hast
Had brought me to a certain place at last,
In which I saw men arguing together,
Who asked me, what 'twas that brought me thither?
To seek for Wisdom, I reply'd: but they
(*Men called them Philosophers*) *did say,*
Enter this Palace, and it will appear,
That Wisdom (whom you seek for) dwelleth here.
I entered in, the Rooms did shine with Gold,
And were all very glorious to behold:
But yet although 'twas Gold unto my view,
I fear the Gold was counterfeit, not true.
And here and there were plac'd in divers stations,
Both grave advices, and fine speculations.

I could

I could not ſee diſtinctly; for my ſight
Was only guided by the Candle light
Of Nature.—But where's Wiſdom? O repair
(Replyed they) to that Chamber, for ſhe's there.
Yea, this is ſhe, ſaid I; but coming nigh,
I could no ſigns of life or motion ſpie;
But ſaw ſhe was an Image made by Art,
Aſſimilating Wiſdom in each part.
O then, thought I, true Wiſdom life hath got,
And is from God above, but this is not.
Farewel (ſaid I for yet it don't appear,
That Wiſdom (whom I ſeek for) dwelleth here.
So I departed thence with ſpeedy feet,
Whenas I found that was not Wiſdoms Seat.
And in my progreſs, I at laſt did ſee,
Some perſons wearing Wiſdoms Livery,
Grace in their hearts: then I enquiry made
Where Wiſdoms Palace was: they ſtraightway ſaid,
" *Enter theſe Scriptures, and it will appear,*
" *That Wiſdom (whom you ſeek for) dwelleth here.*
" *Whoſe glory ('tis ſo great) tongue can't expreſs,*
" *When you have entred, you will ſay no leſs.*
" *She's glorious within, enlightned eyes*
" *Do ſee ſuch beauty which they can't but prize.*
" *She hath one room all hung with Pearls (you l'ſee)*
" *King* Sol'mons Proverbs *full of dignity.*
" *She teaches how to manage every ſtate*
" *In which you fall; ſhe'l teach to moderate*
" *Proſperity; ſhe'l make affliction bright;*
" *She is a cloud by day, and flame by night.*

" *She'l*

Of Wisdom.

" She'l shew you secret joys, true comforts, and
" E'relasting pleasures, ev'n at God's right hand.
Oh! now I have found her Palace, let me wait,
Till VVisdom shall be pleased to ope her Gate.

S. P.

Of a Proverb.

VVHo searches oft in small things, worth descries;
A Pearl is small, and yet of a great price:
A Proverb *is a Pearl then, rich, though small,*
But Scriptural most precious is of all,
King Solomon *hath left Posterity,*
A rich and everlasting Legacy;
A Cabinet of Pearls, which all may take,
Nor shall they yet their fellows poorer make:
You may perhaps be owner of't, and yet
I also may enjoy the Cabinet.
VVho will not then this Cab'net prize and keep?
They'r precious Pearls, although they'r in a heap.
You'l say, perhaps, they'r mixt together; —VVell,
Loe here, each Jewel hath its proper Cell:
And as your use requires, you may repair
To such a Cell, and have a Jewel there.

S. P.

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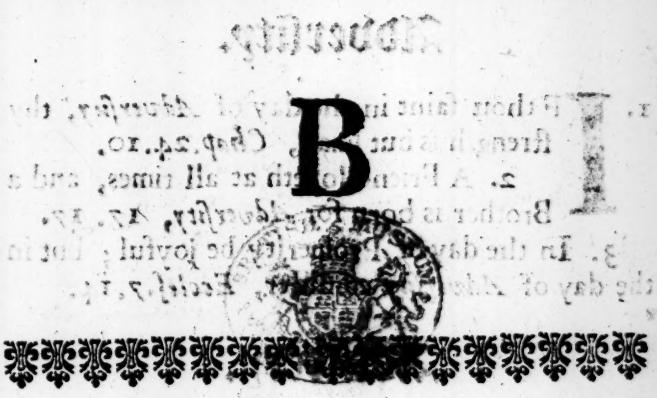

Solomon's PROVERBS, Alphabetically Collected for help of Memory.

Adverſity.

1. IF thou faint in the day of *Adverſity*, thy ſtrength is but ſmall, *Chap.* 24. 10.

2. A Friend loveth at all times, and a Brother is born for *Adverſity*, 17. 17.

3. In the day of Proſperity be joyful; but in the day of *Adverſity* conſider, *Eccleſ.* 7. 14.

Adultery.

1. Whoſo committeth *Adultery* with a Woman, lacketh underſtanding: he that doth it, deſtroyeth his own Soul, 6. 32.

2. Such is the way of an *Adulterous* Woman, ſhe eateth, and wipeth her mouth, and ſaith, I have done no wickedneſs, 30. 20.

3. For

PROVERBIA *Solomonis*, Alphabetice Collecta Memoriæ gratiâ.

Adversity.

1. SI tu deficio in tempus anguſtia, tuus virtus ſum anguſtus, *Chap.* 24.10.
2. Amicus diligo omnis tempus, & frater naſcor in anguſtia, 17.17.
3. In tempus bonum lætor; autem in tempus malum conſidero, *Eccleſ.*7.14.

Adultery.

1. Quiſquis perpetro Adulterium cum Mulier, careo intelligentia: qui facio iſte, perdo anima ſuus, 6. 32.
2. Is ſum via ſcortans Mulier: comedo, & abſtergo ſuus os & dico: operor nullus iniquitas, 30. 20.

3. For by means of a whoriſh woman, a man is brought to a piece of bread; and the *Adultereſs* will hunt for the precious life, 6.26.

Affliction.

1. All the days of the *Afflicted* are evil; but he that is of a merry heart, hath a continual feaſt, 15.15.

Anger.

1. The diſcretion of a man deferreth his *anger*; and it is his glory to paſs over tranſgreſſion, 19.11.

2. He that is ſlow to *anger*, is better than the Mighty, 16.32.

3. Make no friendſhip with an *angry* man; and with a furious man thou ſhalt not go, leſt thou learn his way, 22.24.

4. An *angry* man ſtirreth up ſtriſe, and a furious man aboundeth in tranſgreſſion, 29.22.

5. He that is ſoon *angry*, dealeth fooliſhly; and a man of wicked devices is hated, 14.17.

6. Be not haſty in ſpirit to be *angry*, for *Anger* reſteth in the boſom of fools, *Eccl.* 7.9.

Anſwer.

1. A man hath joy by the *anſwer* of his mouth: and a word ſpoken in due ſeaſon, how good is it? 15.23.

2. The

3. Nam propter ſcortans mulier homo deduco ad fruſtrum panis; & adultera venor pretioſus vita, 6.26.

Affliction.

1. Omnis dies afflictus ſum malus, ſed qui ſum lætus animus, habeo continuus convivium, 15.15.

Anger.

1. Intellectus homo defero ſuus ira, & ſum ornamentum is prætereo defectio, 19.11.

2. Qui ſum tardus ad ira, ſum melior robuſtus, 16.32.

3. Exerceo nullus amicitia cum iracundus, & cum furibundus non congredior, ne diſco iter is, 22.24.

4. Iracundus excito contentio, & furibundus abundo defectio, 29.22.

5. Qui ſum cito iratus, facio ſtulte: Et homo cogitatio fraudulentus ſum odium, 14.17.

6. Ne perturbor in ſpiritu ſut indignor, nam indignatio conquieſco in ſinus ſtultus, *Eccl.*7.9.

Anſwer.

1. Homo habeo lætitia ex ſermo, os, & verbum prolatus debitus tempus quam bonus ſum, 15.23.

2. The heart of the righteous ſtudieth to *anſwer*; but the mouth of the wicked poureth out evil things, 15.28.

3. Every man ſhall kiſs his lips that giveth a right *anſwer*, 24.26.

4. A ſoft *anſwer* turneth away wrath; but grievous words ſtir up anger, 15.1.

5. *Anſwer* not a fool according to his folly, leſt thou be like unto him, 26.4.

6. *Anſwer* a fool according to his folly, leſt he be wiſe in his own conceit, 26.5.

7. He that *anſwereth* a matter before he heareth it, it is folly and ſhame to him, 18.13.

8. The preparation of the heart, and *anſwer* of the tongue, is from the Lord, 16.1.

Babler.

1. A Serpent will bite without enchantment; and a *Babler* is no better, *Eccl.* 10.11

Backſlider.

1. The *Back-ſlider* in heart ſhall be filled with his own wayes; and a good man ſhall be ſatisfied from himſelf, 14.14.

Bleſſing.

1. The *Bleſſing* of the Lord maketh rich, and he addeth no ſorrow with it, 10.22.

2. *Bleſſings*

2. Animus juſtus meditor ad reſpondeo; autem os improbus eructo malus, 15.28.

3. Unuſquiſque oſculor labium is, qui reddo rectus reſponſum, 24.26.

4. Mollis reſponſio averto excandeſcentia: autem verbum moleſtus excito ira, 15.1.

5. Ne reſpondeo ſtolidus ſecundum ſtultitia is, ne tu ſum ſimilis ille, 26.4.

6. Reſpondeo ſtolidus ſecundum ſtultitia is, ne ſum ſapiens in oculus ſuus, 26.5.

7. Qui reſpondeo aliquis priuſquam audio, ſum ſtultitia & ignominia is, 18.13.

8. Preparatio cor, & reſponſio lingua, ſum a Dominus, 16.1.

Babler.

1. Serpens mordeo ſine incantatio, nec garrulus ſum melior, *Eccl.* 10.11.

Backſlider.

1. Tergiverſator in animus ſatio ſuus via, & vir bonus ſatio a ſui ipſius, 14.14.

Bleſſing.

1. Benedictio Jehova dito neque addo moleſtia cum ſui, 10.22.

3. *Blessings* are upon the head of the Just; but violence covereth the mouth of the wicked, 10.6.

Blood-thirsty.

1. The *Blood-thirsty* hate the Upright; but the Just seek his Soul, 29.10.

Brother.

1. A *Brother* offended is harder to be won, than a strong City: and their contentions are like the bars of a Castle, 18.19.

2. Go not into thy *Brothers* house in the day of thy calamity: better is a Neighbour that is near, than a *Brother* that is far off, 27.10.

Cause.

2. He that is first in his own *Cause*, seemeth just; but his Neighbour cometh and searcheth him, 18.17.

2. Debate thy *Cause* with thy Neighbour himself, and discover not a secret to another, 25.9.

3. Open thy mouth for the Dumb in the *Cause* of all such as are appointed for destruction, 31.8.

Chasten.

1. Despise not the *chastening* of the Lord, neither be weary of his correction, 3.11.

2. *Chasten* thy Son whilst there is hope, and let not thy Soul spare for his crying, 19.18.

3. He

2. Benedictio adsum caput justus, at violentia obtego os impius, 10.6.

Blood-thirsty.

1. Homo sanguinarius odi integer: autem rectus quæro anima is, 29.10.

Brother.

1. Frater provocatus sum difficilior vinco urbs munitus, & contentio hic sum ut vectis arx, 18. 19.

2. Ne ingredior domus frater tempus calamitas: Melior sum vicinus propinquus frater longinquus, 27.10.

Cause.

1. Qui sum primus in lis suus videor justus; autem proximus is advenio & pervestigo is. 18. 17.

2. Ago causa suus cum proximus suus ipse: sed ne retego arcanum alter, 25.9.

3. Aperio os tuus pro mutus in causa omnis qui trado excidium, 31.8.

Chasten.

1. Ne sperno eruditio Jehovah neque tædet tu correctio is, 3.11.

2. Castigo filius tuus dum sum spes, nec animus tuus condono propter clamor ipse, 19.18.

3. Qui

3. He that ſpareth his Rod, hateth his Son: but he that loveth him, *chaſteneth* him betimes, 13,24.

Child.

1. Even a *Child* is known by his doing, whether his work be pure, and whether it be right, 20.11.

2. Fooliſhneſs is bound in the heart of a *Child*; but the Rod of Correction ſhall drive it far from him, 22.15.

3. Withhold not corection from thy *Child*; for if thou beateſt him with the Rod, he ſhall not die, 23.13.

4. A *Child* left to himſelf, bringeth his Mother to ſhame, 29.15.

5. The Father of the Righteous ſhall greatly rejoyce; and he that begetteth a wiſe *Child*, ſhall have joy of him, 23.24.

6. Better is a poor and a wiſe *Child*, than an old and fooliſh King, who will no more be admoniſhed, *Eccl.* 4. 13.

7. There is that hath neither *Child* nor Brother yet hath no end of his labour, nor is his eye ſatisfied with riches; neither, ſaith he, For whom do I labour and bereave my Soul of good? *Eccl.* 4. 8.

8. *Childrens children* are the crown of old men; and the glory of *Children* are their Fathers, 17.6.

9. I

3. Qui cohibeo virga ſuus odi filius ſuus; autem qui amo is caſtigo ille tempeſtive, 13.24.

Child.

1. Unuſquiſq; puer cognoſco actio ſuus an opus is ſum purus, & an ſum rectus, 20.11.

2. Stultitia alligo animus puer; autem virga eruditio amoveo is procul ab ipſe, 22.15.

3. Ne ſubſtraho correctio a puer tuus, enim ſi percutio is virga non morior, 23.13.

4. At puer permiſſus ſui pudefaceo mater ſuus, 29.15

5. Pater Juſtus valde exulto, & qui gigno ſapiens puer lætor de is, 23.24.

6. Melior ſum indigus ſapiens puer, ſenex ſtolidus Rex, qui volo non amplius admoneo, *Eccl.* 4.13.

7. Sum qui habeo nec filius nec frater, nec tamen ſum finis labor, nec oculus is ſatio divitiæ, nec dico, Qui ego laboro & deſtituo anima meus bonum, *Eccl.* 4.8.

8. Filius filius ſum corona ſenex, & ornamentum filius ſum pater ipſe, 17.6.

9. Siquis

9. If a man beget an hundred *Children*, and live many years, and his Soul be not filled with good and also have no burial; an untimely birth is better than he, *Eccl.*6.3.

10. Train up a *Child* in the way he should go, and when he is old he will not depart from it, 22.6.

11. I considered all the living which walk under the Sun, with the second *Child* that shall stand up in his stead, *Eccles.*4.15.

City.

1. The labour of the foolish wearieth every one of them, because he knoweth not how to go to the *City*, *Eccl.*10.15.

Cord.

1. A three-fold *Cord* is not easily broken, *Eccles.*4.12.

Crooked.

1. That which is *Crooked*, cannot be made straight; and that which is wanting cannot be numbred, *Eccl.*1.15.

Con-

9. Siquis gigno liberi centenus, & vivo multus annus, adeo ut dies annus is sum multus, & anima mea non satio bonum & nec sum sepultura is, dico abortivus sum melior ille. *Ec.6.3.*

10. I statuo Puer in via, qui oportet eo; & cum senesco non recedo ab is, 22.6.

11. Video omnis vivens qui ambulo sub Sol cum secundus Puer, qui sto locus is, *Eccles.* 4. 15.

City.

1, Labor stolidus fatigo quisque ipse, quoniam nescio eo in civitas, *Eccl.* 10.15.

Cord.

1. Triplicatus filum non cito abrumpor, *Eccles.*4.12.

Crooked.

1. Qui sum perversus, non possum corrigor; & qui deficio non possum numeror, *Eccl.*1.15,

Con=

Confidence.

1. *Confidence* in an unfaithful man in time o trouble, is like a broken tooth, and a foot out o joynt, 25.19.

2. A wise man feareth and departeth from evil but the fool rageth and is *confident*, 14.16.

Commandment.

1. Whoso despiseth the Word, shall be destroyed; but he that feareth the *Commandment*, shall b rewarded, 13.13.

2. He that keepeth the *Commandment*, keepeth his own Soul; but he that despiseth his ways, shal die, 19.16.

3. The wise in heart will receive *Commandments* but a prating fool shall fall, 10.8.

Comely.

1. There be three things that go well, yea fou are *comely* in going; A Lion, which is the stronge among beasts, and turneth not away for any; Grey-hound, and an Hee-Goat; also a King, gainst whom there is no rising up, 30.29,30.

Contentious.

1. As coals are to burning coals, and wood fire, so is a *Contentious* man to kindle strife, 2 12.

Confidence.

1. Fiducia in perfidus dies anguſtia, ſum ut fractus dens, & pes luxatus, 25.19.

2. Sapiens timeo & recedo a malum; vero ſtolidus excandeſco & ſum ſecurus, 14.16.

Commandment.

1. Quiſquis contemno Verbum, corrumpo; autem qui revereor Præceptum, rependo, 13. 13.

2. Qui obſervo Præceptum ſervo anima ſuus; autem qui ſperno ſuus via morior, 19.16.

3. Sapiens animus accipio preceptum, ſed loquax ſtultus cado, 10.8.

Comely.

1. Sum tres qui procedo bene, imo quatuor ſum decorus in ambulo, Leo qui ſum robuſtiſſimus inter beſtia, nec retrogredior metus quiquam; Vertagus & Caper etiam; & Rex in qui ſum nullus inſurrectio, 30.29,30.

Contentious.

1. Ut carbo ſum ad pruna & lignum ad ignis, ita ſum contentioſus vir ad accendo lis, 26. 21.

Corn.

Corn.

1. He which withholdeth *Corn*, the people ſhall curſe him; but the bleſſing ſhall be upon the head of him that ſelleth it, 11.26.

Correct.

2. *Correct* thy Son, and he ſhall give thee reſt, yea he ſhall give delight unto thy Soul, 29.17.

2. *Correction* is grievous to him that forſaketh the way; and he that hateth reproof, ſhall die, 15.10.

3. A Servant will not be corrected by words, for though he underſtand, he will not anſwer, 29.19.

Counſel.

1. Where no *Counſel* is, the people fall: but in the multitude of *Councellors* there is ſafety, 11.14.

2. Hear *Counſel*, and receive inſtruction, that thou mayeſt be wiſe in thy latter end, 19.20.

Without *Counſel* purpoſes are diſappointed: but in the multitude of Counſellors they are eſtabliſhed, 15.22.

4. Every purpoſe is eſtabliſhed by *Counſel*; and with good advice make war, 20.18.

5. *Counſel* in the heart of a man, is like deep water; but a man of underſtanding will draw it out, 20.5.

6. There are many devices in a mans heart; but the *Counſel* of the Lord that ſhall ſtand, 19.21.

7. Qint

Corn.

1. Qui retineo triticum populus execro ille, autem benedictio incumbo caput vendens ille, 11. 26.

Correct.

1. Castigo tuus filiûs & affero quies tu, imo do deliciæ tuus anima, 29. 17.

2. Correctio sum gravis derelinquens iter, & qui odi correptio morior, 15, 10.

3. Servus non castigo verbum, enim quamvis intelligo non respondeo, 29. 19.

Counsel.

1. Ubi nullus consilium sum populus corruo, autem in amplitudo consiliarius sum salus, 11. 14.

2. Ausculto consilium, & accipio eruditio ut sapio in dies tuus ultimus, 19. 20.

3. Sine consilium cogitatio fio irritus, at in amplitudo consiliarius stabilio, 15. 22.

4. Unusquisq; propositum confirmo consilium, & prudens consilium gero bellum, 20. 18.

5. Consilium in animus vir sum similis profundus aqua, attamen vir intelligens haurio ille, 20. 5.

6. Insum multus cogitatio animus homo, sed consilium Jehova ipse sto, 19. 21.

7. Ointment and perfume rejoyce the heart: ſo doth the ſweetneſs of a mans friend by hearty *counſel*, 27. 9.

8. The thoughts of the righteous are right; but the *counſels* of the wicked are deceitful, 12. 5.

9. Deceit is in the heartsof them that imagine evil: but to the *counſellors* of peace is joy, 12. 20.

Cover.

1. He that *covereth* a tranſgreſſion, ſeeketh love: but he that repeateth a matter, ſeparateth very friends, 17. 9.

2. He that covereth his ſins, ſhall not proſper; but he who confeſſeth and forſaketh, ſhall find mercy, 28. 13.

Curſe.

1. The *Curſe* of the Lord is in the houſe of the wicked: but he bleſſeth the habitation of the juſt, 3. 33.

2. As the Bird by wandering, as the Swallow by flying; ſo the *Curſe* cauſleſs ſhall not come, 26. 2.

3. He that giveth to the poor ſhall not lack; but he that hideth his eyes, ſhall have many *curſes*, 28. 27.

Deceit.

1. Bread of *deceit* is ſweet to a man; but afterwards his mouth ſhall be filled with gravel, 20. 17.

2. He that hateth, diſſembleth with his lips, and layeth up deceit within him, 26. 24.

3. Whoſe

7. Unguentum & suffitus lætifico cor; ita dulcedo amicus suus cordatus consilium; 27. 9.

8. Cogitatio Justus sum justus, at consilium improbus sum dolosus, 12. 5.

9. Dolus sum in cor fabricans malum, autem consiliarius pax sum lætitia, 12. 20.

Cover.

1. Qui tego defectio quæro dilectio, verò qui renovo res disjungo etiam amicus, 17. 9.

2. Qui tego suus defectio non prosperor, verò qui fateor & derelinquo invenio misericordia: 28. 13.

Curse.

1. Execratio Jehova incumbo domus improbus, at benedico habitaculum justus, 3. 33.

2. Ut avicula erro, ut Hirundo volito; ita maledictio immeritus non advenio, 26. 2.

3. Qui do pauper non egeo, verò qui occulto oculus suus sum is multus maledictio, 28. 27.

Deceit.

1. Cibus falsitas sum suavis vir, sed postea os is impleo scrupus, 20. 17.

2. Qui odi, simulo suus labium & repono dolus in medium sui, 26. 26.

3 Whose hatred is covered by *deceit*, his wickedness shall be shewed before the whole congregation, 26. 26.

4. Faithful are the wounds of a Friend; but the kisses of an Enemy are *deceitful*, 27, 6.

5. The poor and *deceitful* man meet together: the Lord lighteneth both their eyes, 29. 13.

Desire.

1. The *desire* accomplished is sweet to the soul; but it is abomination to fools to depart from evil, 13. 19.

2. The *desire* of a man is his kindness: and a poor man is better than a lyar, 19. 22.

Despised.

1. A man shall be commended according to his wisdom: but he that is of a perverse heart, shall be *despised*, 12. 8.

2. He that is *despised*, and hath a servant, is better than he that honoureth himself and lacketh bread, 12. 9.

Destruction.

1. Before *destruction* the heart of man is haughty; and before honour is humility, 18. 12.

2. Pride goeth before *destruction*, and a haughty spirit before a fall, 16. 18.

3. Hell and *destruction* are never full; so the eyes of a man are never satisfied, 27. 20.

3. Qui odium tego deceptio, malitia is revelo coram totus congregatio, 26. 26.

4. Fideli sum vulnus amicus, verò osculum osor sum dolosus, 27. 6.

5. Pauper & dolosus homo occurro unà, Jehova illumino oculus ambo, 29. 13.

Desire.

1. Desiderium effectus sum suavis anima, at sum abominatio stolidus recedo à malum, 13. 19.

2. Desiderium homo sum is benignitas; & pauper sum melior mendax. 19. 22.

Despised.

1. Vir laudo pro ratio suus intellectus; sed qui sum perversus animus contemno, 12. 8.

2. Qui contemno & habeo servus; sum melior is qui extollo sui, & deficior cibus, 12. 9.

Destruction.

1. Ante confractio animus humanus extollo, & ante honor sum abjectio, 18. 12.

2. Superbia ante eo confractio, & spiritus elatus ante lapsus, 16. 18.

3. Sepulchrum & perditio nunquam satio; ita oculus homo nunquam satio, 27, 20.

Diligent.

1. The hand of the *diligent* ſhall bear rule, but the ſlothful ſhall be under tribute, 12. 24.

2. He becometh poor that dealeth with a ſlack hand; but the hand of the diligent maketh rich, 10. 4.

3. The ſlothful man roaſteth not what he took in hunting; but the ſubſtance of a *diligent* man is precious, 12. 27.

4. The ſoul of the ſluggard deſireth and hath nothing: but the ſoul of the *diligent* ſhall be made fat, 13. 4.

6. The thoughts of the *diligent* tend only to plenteouſneſs: but of every one that is haſty, only to want, 21. 5.

6. Seeſt thou a man *diligent* in his buſineſs, he ſhall ſtand before Kings, he ſhall not ſtand before mean men, 22. 29.

7. He that *diligently* ſeeketh good, procureth favour: but he that ſeeketh miſchief, it ſhall come to him, 11. 27.

Dreams.

1. In the multitude of *Dreams* & many words, there are alſo divers vanities, *Eccleſ.* 5. 7.

2. A *Dream* cometh through multitude of buſineſs: and a fools voice is known by multitude of words, *Eccleſ.* 5. 3.

Diligent.

2. Manus ſedulus dominor, autem ignavus ſum tributarius, 12. 24.

2. Fio pauper qui ago ignavus manus, autem manus ſedulus dito, 10. 4.

3. Ignavus aſſo non qui capio venor; autem ſubſtantia ſedulus ſum pretioſus, 12. 27.

4. Anima piger deſidero & habeo nihil: vero anima ſedulus efficio pinguis, 13. 4.

5. Cogitatio ſedulus tendo tantum ad copia; autem omnis præceps tantum ad egeſtas, 21. 5.

6. Videone vir diligens in ſuus opus? conſiſto ante Rex, non conſiſto ante obſcurus, 22. 29.

7. Qui ſtudioſe quæro bonum conquiro benevolentia; vero qui quæro malum evenio ipſe, 11. 27.

Dreams.

1. In multitudo Somnium & multus verbum, inſum etiam varius vanitas, *Eccl.* 5. 7.

2. Somnium prodor multus occupatio, & vox ſtolidus cognoſco multitudo verbum, *Eccl.* 5. 3

E

Ear.

1. The heart of the prudent getteth knowledg, and the *Ear* of the wise seeketh knowledg, 18.15.

2. The hearing *Ear*, and the seeing eye, the Lord hath made them both, 20. 12.

3. He that turneth away his *Ear* from hearing the Law; even his prayer shall be an abomination, 28. 9.

Eat.

1. *Eat* thou not the bread of him that hath an evil eye: neither desire thou his dainty meats, 23.6

Earth.

1. The profit of the *Earth* is for all, the King himself is served by the field, *Eccl.* 5. 9.

Enemy.

1. Rejoyce not when thine *Enemy* falleth; let not thine heart be glad when he stumbleth, 24.17.

2. If thine *Enemy* be hungry, give him bread to eat; and if he be thirsty, give him water to drink, 25. 21.

Envy.

1. *Envy* thou not the Oppressor, and choose none of his wayes, 3. 31.

2. Let not thy heart *envy* sinners: but be thou in the fear of the Lord all the day long, 23. 17.

E

Ear.

1. Animus prudens possideo scientia, & auris sapiens quæro scientia, 18. 15.

2. Audiens auris & videns oculus, Jehova facio æque uterque, 20. 12.

3. Qui averto suus auris ab audio Lex, etiam oratio is sum abominatio, 28. 9.

Eat.

1. Vescor tu ne cibus is qui sum malignus oculus; neq; desidero cupediæ ille, 23. 6.

Earth.

1. Emolumentum Terra sum pro omnis, Rex ipse servio de ager, *Eccl.* 5. 9.

Enemy.

1. Lætor ne quum tuus inimicus cado, ne animus tuus exulto quum corruo, 24. 17.

2. Si tuus osor esurio do ille panis ut edo, & si sitio do is aqua ut bibo, 25. 21.

Envy.

1. Invideo tu ne violentus, & eligo nullus via is, 3. 31.

2. Ne animus tuus æmulor peccator; sum in reverentia Jehova totus dies, 23. 17.

3. Sanus

3. A ſound heart is the life of the fleſh: but *Envy* is rottenneſs of the bones, 14. 30.

4. Wrath is cruel, and anger is outragious, but who is able to ſtand before *Envy*? 27. 4.

Evil.

1. The *Evil* bow before the good, and the wicked at the gates of the Righteous, 14. 19.

2. *Evil* men underſtand not judgement; but they that ſeek the Lord, underſtand all things, 28. 5

3. In the tranſgreſſion of an *evil* man there is a ſnare; but the righteous doth ſing & rejoyce, 29. 6.

4. Do not they err that deviſe *evil*? but mercy and truth ſhall be on them that deviſe good, 14. 22.

5. Who ſo rewardeth *evil* for good, *evil* ſhall not depart from his houſe, 17. 13.

Eye.

1. He that winketh with the *Eye*, cauſeth ſorrow; but a prating fool ſhall fall, 10. 10.

2. He that hath a bountiful *eye*, ſhall be bleſſed; for he giveth of his bread to the poor, 22. 9.

3. The *Eye* that mocketh at his Father, and deſpiſeth to obey his Mother, the Ravens of the Valley ſhall pick it out, 30. 17.

4. All things are filled with labour, man cannot utter it: the *Eye* is not ſatisfied with ſeeing, nor the ear with hearing, *Eccl.* 1. 8.

5. The

3 Sanus animus ſum vita caro; vero invidentia ſum putredo os, 14. 30.

4. Excandeſcentia ſum crudelis, & ira ſum inſanus, at quis poſſum conſiſto coram invidentia, 27. 4

Evil.

1. Malus incurvo ſui coram bonus, & improbus ad porta juſtus, 14. 19.

2. Malus homo animadverto non jus; autem quærens Jehova animadverto omnis, 28. 5.

3. Defectio vir malus inſum tendicula; autem Juſtus canto & lætor, 29. 6.

4. Nonne ille erro qui fabrico malum? verò benignitas & fides ſum fabricans bonum, 14. 22.

5. Quiſquis reddo malum pro bonum, malum non recedo a domus ille, 17. 13.

Eye.

1. Qui nicto oculus do moleſtia; at loquax ſtultus cado, 10. 10.

2. Qui habeo benignus oculus benedico; nam do de panis ſuus tedius, 22. 9.

3. Oculus qui ſubſanno Pater, & ſperno obedio Mater, Corvus Vallis effodio hic, 30. 17.

4. Singulus res ſum plenus labor, quiſquam non poſſum eloquor: Oculus non ſatio video, nec auris audio, *Eccl.* 1. 8.

4. Lumen

5. The light of the *Eyes* rejoyceth the heart, and a good report maketh the bones fat, 15. 30.

6. The *Eyes* of the Lord are in every place, beholding the evil and the good, 15. 3.

7. The *Eyes* of the Lord preserve knowledg, and he overthroweth the words of transgressors, 22. 12.

8. The wise mans *Eyes* are in his head; but the Fool walketh in darkness, *Eccl.* 2. 14.

9. Better is the sight of the *Eyes*, than the wandring of the desire, *Eccl.* 6, 9.

10. Be not wise in thine own *Eyes*: fear the Lord, and depart from evil, 3. 7.

11. The way of a fool is right in his own *eyes*; but he that hearkneth to counsel, is wise, 12. 15.

12. Every way of man is right in his own *eyes*; but the Lord pondreth the hearts, 21. 2.

13. There are a generation that are pure in their own *eyes*, and yet are not washed from their filthiness, 30. 12.

14. Let thine *eyes* look right on, and let thine *eye-lids* look streight before thee, 4. 25.

Face.

1. A mans wisdom maketh his *face* to shine, and the boldness of his *face* shall be changed, *Eccl.* 8. 1.

Father.

1. Hearken to thy *Father* that begat thee; and despise not thy Mother when she is old, 23. 22.

2. Hear

5. Lumen Oculus lætifico animus, ita auditio bonus pingue facio os, 15. 30.

6. Oculus Jehova sum in omnis locus, speculans malus & bonus, 15. 3.

7. Oculus Jehova custodio scientia; autem perverto verbum perfidiosus, 22. 12.

8. Sapiens Oculus sum in suus caput; autem stolidus ambulo in tenebræ, *Eccl.* 2. 14.

6. Melior sum inspectio Oculus, quam cursus desiderium, *Eccl.* 6. 9.

10. Ne sum sapiens judicium tuus, revereor Jehova & recedo a malum, 3. 7.

11. Via stultus sum rectus in suus Oculus; at qui ausculto consilium sum sapiens, 12. 15.

12. Unusquisque via homo sum rectus in suus Oculus; sed Jehova perpendo animus, 21. 2.

13. Sum generatio mundus in suus Oculus, attamen non abluo a suus sordes, 30. 12.

14. Tuus Oculus intueor e regione, & tuus palpebra specto recta coram tu, 4. 25.

Face.

1. Homo sapientia illustro Facies is, & firmitas vultus ille muto, *Eccl.* 8. 1.

Father.

1. Ausculto Pater tuus qui gigno tu, neq; contemno Mater tuus quum senesco, 23. 22.

2, Audio

2. Hear ye Children the inſtruction of a *Father*, and attend to know underſtanding, 4. 1.

3. A wiſe Son maketh a glad *Father*; but a fooliſh Son is the heavineſs of his Mother, 10. 1.

4. He that begetteth a Fool, doth it to his ſorrow; and the *Father* of a Fool hath no joy, 17. 21.

5. A wiſe Son heareth his *Fathers* inſtruction, when a fooliſh Son deſpiſeth it: but he that regardeth reproof, is prudent, 13. 1.——15. 5.

6. A fooliſh Son is a griefe to his *Father*; and bitterneſs to her that bare him, 17. 25.

7. He that waſteth his *Father*, and chaſeth away his Mother, is a Son that cauſeth ſhame, and bringeth reproach, 19. 26.

8. A fooliſh Son is the calamity of his *Father*, 19. 13.

9. Who ſo curſeth his *Father*, or his Mother, his lamp ſhall be put out in obſcure darkneſs, 20. 20.

10. Who ſo robbeth his *Father* or his Mother, and ſaith, It is no tranſgreſſion; the ſame is a companion of a deſtroyer, 28. 24.

Fear.

1. The *fear* of the Lord prolongeth dayes: but the years of the wicked ſhall be ſhortned, 10. 27.

2. The *fear* of the Lord is a fountain of life, to depart from the ſnares of death, 14. 27.

3. The *fear* of the Lord is the inſtruction of wiſdom; and before honour is humility, 15. 33.

4. Th

2. Audio filius eruditio Pater, & attendo ad cognoſco prudentia, 4. 1.

3. Sapiens Filius facio lætus Pater, veró ſtolidus Filius ſum mæſtitia Mater ſuus, 10. 1.

4. Qui gigno ſtolidus, gigno ad mæror ſuus; nec Pater ſtultus lætor, 17. 21.

5. Sapiens Filius auſculto ſuus Pater eruditio, dum ſtultus ſperno is; autem qui obſervo correptio, ſum prudens, 13. 1=15. 5.

6. Stolidus Filius ſum indignatio ſuus Pater; & amaritudo ſuus genitrix, 17. 25.

7. Qui devaſto Pater, & fugo Mater, ſum Filius qui pudefacio & infero probrum, 19. 26.

8. Stolidus Filius ſum calamitas ſuus Pater, 19. 13.

9. Qui maledico ſuus Pater, aut ſuus Mater; lucerna is extinguo in tenebræ, 20. 20.

10. Quiſquis diripio ſuus Pater aut ſuus Mater, & dico ſum nullus defectio; idem ſum ſocius interfector, 28. 24.

Fear.

1. Reverentia Jehova adjicio dies, vero annus improbus decurto, 10. 27.

2. Reverentia Jehova ſum ſcaturigo vita, ad recedo a tendicula mors, 14. 27.

3. Reverentia Jehova ſum eruditio ſapientia, & ante honor ſum abjectio, 15. 33.

4. Reve-

4. The *fear* of the Lord is to hate evil: pride, arrogancy, and the evil way, and the froward mouth do I hate, 8. 13.

5. In the *fear* of the Lord is ſtrong confidence, & his Children ſhall have a place of refuge, 14. 26.

6. By mercy and truth iniquity is purged; and by the *fear* of the Lord men depart from evil, 16. 6.

7. Better is a little with the *fear* of the Lord, than great treaſure and trouble therewith, 15. 16.

8. The *fear* of the Lord tendeth to life, and he that hath it ſhall abide ſatisfied, he ſhall not be viſited with evil, 19. 23.

9. By humility and the *fear* of the Lord are riches, and honour and life, 22. 4.

10. To *fear* God and keep his commandments, is the whole duty of man, *Eccl.* 12. 13.

11. Though the ſinner do evil an hundred times, and his dayes be prolonged, yet ſurely I know, it ſhall go well with them that *fear* God, which *fear* before him, *Eccl.* 8. 12.

12. *Fear* thou the Lord and the King, and medle not with them that are given to change, 24. 21.

13. Happy is he that *feareth* alwayes; but he that hardneth his heart, ſhall fall into miſchief, 28. 14.

14. The *fear* of man bringeth a ſnare; but whoſo putteth his truſt in the Lord, he ſhall be ſafe, 29. 25.

4. Reverentia Jehova ſum odí malum, faſtus, elatio & via malus, & os perverſus odi, 8. 13.

5. In reverentia Jehova ſum fiducia validus, & is filius benedico poſt is, 14. 26.

6. Benignitas & veritas iniquitas expio, & reverentia Jehova homo recedo a malum, 16. 6.

7. Melior ſum parum cum reverentia Jehova, quam amplus theſaurus & vexatio cum ille, 15. 16.

8. Reverentia Jehova tendo ad vita, & præditus is commoror ſatur, non viſito malum, 19. 23.

8. Humilitas & reverentia Jehova ſum divitiæ, & honor & vita, 22. 4.

10. Revereor Deus & obſervo Præceptum, is ſum totus homo, *Eccl.* 12. 13.

11. Quamvis peccator facio malum centies, & dies ille prorogo, tamen certe ſcio ſum bene timens Deus qui timeo a facies is, *Eccl.* 8. 12.

12. Revereor Jehova & Rex, ne commiſceor ille qui ſum deditus mutatio, 24. 21.

13. Beatus ſum ille qui paveo jugiter; autem qui obduro ſuus animus ruo in malùm, 28. 14.

14. Tremor homo pono tendicula; autem qui confido Jehova, ſum tutus, 29. 25.

Feast.

1. A *Feast* is made for laughter, and Wine maketh merry, *Eccl.* 10. 19.

Fire.

1. Can a man take fire in his bosom, and his cloaths not be burnt, 6. 27.

Friend.

1. He that blesseth his *Friend* with a loud voice, rising early in the morning, it shall be accounted a curse to him, 27. 14.

Fool.

1. A *Fool* hath no delight in understanding, but that his heart may discover it self. 18. 2.

2. *Fools* make a mock of Sin; but amongst the righteous there is favour, 14. 9.

3. A *Fools* lips enter into contention, and his mouth calleth for strokes, 18. 6.

4 A *Fools* wrath is soon known, but a prudent man covereth shame, 12. 16.

5. Even a *Fool* when he holdeth his peace, is counted wise; and he that shutteth his lips, is esteemed a man of understanding, 17. 28.

6. It is a sport to a *Fool* to do mischief; but a man of understanding hath wisdom, 10. 23.

7. Excellent lips becometh not a *Fool*; much less do lying lips a Prince, 17. 7.

8. It

F

Feast.

1. Convivium paror ad lætitia, & Vinum lætifico, *Eccl.* 10. 19.

Fire.

1. Possum quisquam accipere ignis in sinus suus, nec is vestis aduror, 6. 27.

Friend.

1. Qui benedico suus amicus magnus vox, surgens tempestivè mane, imputor maledictio is, 27. 14.

Fool.

1. Stolidus non delector intelligentia; nisi ut suus animus prodo sui ipsius, 18. 2.

2. Stultus habeo jocus peccatum; sed inter rectus sum benevolentia, 14. 9.

3. Stolidus sermo ineo contentio, & in os advoco contusio, 18. 6.

4. Stultus indignatio cito agnosco, vero prudens tego ignominia, 12. 16.

5. Etiam stultus dum sileo reputo sapiens, & qui obturo labium suus habeo homo intelligens, 17. 28.

6. Sum ludus stolidus facio scelus, at homo intelligens exerceo sapientia, 10. 23.

7. Excellens sermo decet non stultus, multo minus mentiens labium Princeps, 17. 7.

8. It is an honour for a man to ceaſe from ſtrife; but every *fool* will be medling, 20. 3.

9. Every prudent man dealeth with knowledg, but a *fool* layeth open his folly, 13. 16.

10. Though thou ſhouldeſt bray a *fool* in a Morter amongſt Wheat with a Peſtle, yet will not his fooliſhneſs depart from him, 27. 22.

11. A reproof entereth more into a wiſe man, than a hundred ſtripes into a *fool*, 17. 10.

12. Wherefore is there a price in the hand of a *fool* to get wiſdom, ſeeing he hath no heart to it? 17. 16.

13. Wiſdom is before him that hath underſtanding: but the eyes of a *Fool* are in the ends of the earth, 17. 24.

14. In the mouth of the *fooliſh* is a rod of pride, but the lips of the wiſe ſhall preſerve them, 14. 3.

15. A wiſe mans heart is at his right hand; but a *Fools* heart is at his left, *Eccl.* 10. 2.

16. Wiſdom reſteth in the heart of him that hath underſtanding; but that which is in the midſt of *Fools* is made known, 14. 33.

17. Speak not in the ears of a *Fool*, for he will deſpiſe the wiſdom of thy words, 23. 9.

18. Seeſt thou a man wiſe in his own conceit? there is more hope of a *Fool* than of him, 26. 12.

19. The Crown of the wiſe is their riches; but the *fooliſhneſs* of *Fools* is folly, 14. 24.

20. The

8. Sum honorificus, vir ſupercedo a lis; autem omnis ſtultus immiſceo ſe, 20. 3.

9. Omnis prudens ago cum ſcientia; autem ſtolidus pando ſuus ſtultitia, 13. 16.

10. Quamvis contundo ſtultus in mortarium cum mola piſtillum, tamen is ſtultitia non recedo ab ipſe, 27. 22.

11. Increpatio uro magis prudens quam centum plaga ſtolidus, 17. 10.

12. Quare ſum pretium in manus ſtolidus ad poſſid o ſapientia, cum deſum ille animus, 17. 16.

13. Sapientia ſum coram prudens; autem oculus ſtolidus vagor ad extremitas terra, 17. 24.

14. Os ſtultus ſum baculus ſuperbia, vero labium ſapiens conſervo ipſe, 14. 3.

15. Animus ſapiens adſum dextera, vero animus ſolidus is ſiniſtra, *Eccl.* 10. 2.

16. Sapientia requieſco in animus intelligens; autem qui ſum in ſtolidus exhibeo cognoſcendus, 14. 33.

17. Loquor ne in auditio ſtolidus, nam ſperno prudentia tuus dictum, 23. 9.

18. Videone vir ſapiens in oculus ſuus? ſum melior expectatio de ſtolidus quam de ille, 26. 12.

19. Corona ſapiens ſum ille divitiæ; at ſtultitia ſtolidus maneo ſtultitia, 14. 24.

20. The heart of the wise is in the house of mourning, but the heart of *fools* is in the house of mirth, *Eccles.* 7. 4.

21. The legs of a lame man are not equal; so is a parable in the mouth of *Fools*, 26. 7.

22. As a thorn goeth up into the hand of a drunkard, so is a parable in the mouth of *Fools*, 26. 9.

23. As a Dog returneth to his vomit, so a *Fool* to his folly, 26. 11. 2 *Pet.* 2. 22.

24. A stone is heavy, and the sand weighty; but a *Fools* wrath is heavier than them both, 27. 3.

25. Let a Bear robbed of her Whelps meet a man, rather than a *Fool* in his folly, 17. 12.

26. The words of the wise are heard in quiet, more than the cry of him that ruleth among *Fools*, *Eccl.* 9. 17.

27. *Folly* is set in great dignity, and the rich sit in low places, *Eccl.* 10. 6.

28. As he that bindeth a stone in a sling, so is he that giveth honour to a *Fool*, 26. 8.

29. A Whip for the Horse, a Bridle for the Ass, and a Rod for the *Fools* back, 26. 3.

30. He that troubleth his own house, shall inherit the wind, and the *Fool* shall be servant to the wise in heart, 11. 29.

31. Go from the presence of a *foolish* man, when thou perceivest not in him the lips of knowleg, 14. 7.

32. It is better to hear the rebuke of the wise, than to hear the song of *Fools*, *Eccls* 7. 5.

20. Animus ſapiens ſum in locus luctus, autem animus ſtolidus ſum in locus lætitia, *Eccleſ.* 7. 4.

21. Pes claudus non ſum æquus; ita ſum ſententia in os ſtolidus, 26. 7.

22. Ut ſpina venio in manus ebrius, ita ſum ſententia in os ſtolidus, 26. 9.

23. Ut canis redeo ad ſuus vomitus; ita ſtolidus ad ſuus ſtultitia, 26. 11. 2 *Pet.* 2. 22.

24. Lapis ſum gravis, & arena ponderoſus; ſed ſtultus indignatio ſum gravior ille duo, 27. 3.

25. Urſa orbatus ſuus catulus occurro vir potius, quam ſtolidus in ſuus ſtultitia, 17. 12.

26. Verbum ſapiens audio cum quies potius, quam clamor ille qui dominor inter ſtultus, *Eccl.* 9. 17.

27. Stoliditas pono in celſus dignitas, vero dives ſedeo in abjectus locus, *Eccl.* 10. 6.

28. Ut qui applico lapis baliſta, ita facio ille qui præbeo honor ſtolidus, 26. 8.

29. Flagellum equus, frænum aſinus, ita virga ſtolidus tergum, 26. 3.

30. Qui conturbo ſuus dominus, poſſideo ventus & ſtultus efficior ſervus ſapiens animus, 11. 29.

31. Abeo a conſpectus ſtolidus vir, quum percipio non in ille verbum ſcientia, 14. 7.

32. Sum melior audio increpatio ſapiens, quam audio canticum ſtolidus, *Eccl.* 7. 5.

33. He that walketh with wise men, shall be wise; but a companion of *Fools* shall be destroyed, 13. 20.

34. He that sendeth a message by the hand of a *Fool*, cutteth of the feet, & drinketh dammage, 26. 6.

35. Dead flies cause the Oyntment of the Apothecary to send forth a stinking savour; so doth a little *folly* him that is in reputation for wisdom and honour, *Eccl.* 10. 1.

36. The folly of *fools* is deceit, 14. 8.

37. The great God that formeth all things, both rewardeth the *Fool*; and rewardeth the transgressors, 26. 10.

Friend.

1. A man that hath *Friends* must shew himself friendly: There is a *Friend* that sticketh closer than a Brother, 18. 24.

2. Iron sharpneth iron; so a man sharpneth the countenance of his *Friend*, 27. 17.

3. He that loves pureness of heart, for the grace of his lips the King shall be his *Friend*, 22. 11.

4. Thine own *Friend* and thy Fathers *Friend* forsake not, 27. 10.

Froward.

1. A naughty person, a wicked man, walketh with a *froward* mouth, 6. 12.

2. He that hath a *froward* heart, findeth no good, 17. 20.

33. Qui ambulo cum ſapiens fio ſapiens; vero ſocius ſtolidus corrumpo, 13. 20.

34. Qui mitto verbum per ſtolidus, detrunco pes & ebibo pæna, 26. 6.

35. Mortuus muſca efficio unguentum Pharmacopola eructo fætor; ita parvus ſtultitia ille qui æſtimor propter ſapientia & gloria, *Eccl.* 10. 1.

36. Stultitia ſtolidus ſum dolus, 14. 8.

37. Magnus ille Deus, qui ſormo omnis, & compenſo ſtultus, & compenſo tranſgrediens, 26. 10.

Friend.

1. Vir qui habeo amicus debeo præbeo ſui amicus; ſum amicus qui hæreo conjunctior frater, 18. 24.

2. Ferrum acuo ferrum; ita vir acuo facies amicus, 27. 17.

3. Qui amo mundities animus, pro gratia is labium Rex ſum futurus ille amicus, 22. 11.

4. Tuus amicus & paternus amicus derelinquo ne, 27. 10.

Froward.

1. Nequam homo, improbus vir ambulo perverſus os, 6. 12.

2. Qui habeo perverſus animus conſequor nullus bonum, 17. 20.

3. Per-

3. A *froward* man ſoweth ſtrife, and a whiſperer ſeparateth chief friends, 16. 28.

4. Thorns and ſnares are in the way of the *froward*; he that doth keep his ſoul ſhall be far from them, 22. 5.

5. The *froward* is an abomination to the Lord; but his ſecret is with the righteous, 3. 32.

6. The mouth of the juſt bringeth forth wiſdom, but the froward tongue ſhall be cut out, 10. 31.

7. Put away from thee the *froward* mouth, and perverſe lips put far from thee, 4. 24.

Gift.

1. A mans *Gift* maketh room for him, and bringeth him before great men, 18. 16.

2. A *Gift* in ſecret pacifieth anger; and a reward in the boſom ſtrong wrath, 21. 14.

3. A *Gift* is a precious ſtone in the eyes of him that hath it; whitherſoever it turneth it proſpereth, 17. 8.

4. A wicked man taketh a *Gift* out of his boſom to pervert the wayes of judgment, 17. 23.

5. He that is greedy of gain, troubleth his own houſe; but he that hateth *Gifts*, ſhall live, 15. 27.

6 Whoſo boaſteth of a falſe *Gift*, is like clouds and wind without rain, 25. 14.

Goods.

3. Perverſus vir immitto contentio, & ſuſurrus disjungo charus amicus, 16. 28.

4. Aculeus & laqueus ſum in via perverſus; qui obſervo ſuus anima ſum procul ab is, 22. 5.

5. Præfractus ſum abominatio Jehova; autem arcanum is ſum apud rectus, 3. 32.

6. Os juſtus profero ſapientia, vero perverſus lingua reſcindo, 10. 31.

7. Removeo abs tu perverſus os, & pravus labium amoveo procul abs tu, 4. 24.

Gift.

1. Homo domum do acceſſus is, & adduco ille coram magnates, 18. 16.

2. Donum in abditum averto ira, & munus in ſinus vehemens excandeſcentia, 21. 14.

3. Munus ſum veluti gratiſſimus gemma in oculus poſſidens ille; quocunque ſpecto proſperor, 17. 18.

4. Improbus accipio munus é ſuus ſinus ad perverto iter jus, 17. 23.

5. Qui ſum deditus quæſtus conturbo ſuus domus, vero qui odi domum vivo, 15. 27.

6. Quiſquis jacto de falſus donum, ſum velut vapor & ventus ſine pluvia, 25. 14.

Goods.

1. When *goods* encreaſe, they are encreaſed that eat them: and what good is there to the owners thereof, ſaving the beholding them with their eyes? *Eccl.* 5. 11.

Grave.

1. Whatſoever thy hand findeth to do, do it with thy might; for there is no work, nor device, nor wiſdom, nor knowledge in the *Grave* whither thou goeſt, *Eccl.* 9. 10.

2. There are three things that are never ſatisfied; yea, four things ſay not, It is enough: The *Grave*, and the barren Womb, the Earth that is not filled with water, and the Fire that ſaith not, It is enough, 30. 15, 16.

Hand.

1. If thou haſt done fooliſhly in lifting up thy ſelf; or if thou haſt thought evil, lay thy *hand* upon thy mouth, 30. 32.

2. The Kings heart is in the *hand* of the Lord, as the rivers of Water; he turneth it whitherſoever he will, 21. 1.

Haſty.

1. Seeſt thou a man *haſty* in his words? there is more hope of a fool than of him, 29. 20.

2. He that is ſlow to wrath is of great underſtanding: but he that is *haſty* of ſpirit, exalteth folly, 14. 29.

Goods.

1. Cum bonum augeor, ille multiplicor, qui comedo; ergo quis commodum ſum dominus is præter aſpectus cum ſuus oculus? *Eccl.* 5. 11.

Grave.

1. Quiſquis tuus manus aſſequor ut facio, facio pro tuus facultas: nam ſum nullus opus, nec ratiocinium, nec ſcientia, nec ſapientia in ſepulchrum quo eo, *Eccl.* 9. 10.

2. Sum tres qui nunquam ſatio, imo quatuor dico non ſum ſatis, ſepulchrum & oculus, uterus, terra qui non ſatio aqua, & ignis qui dico non ſum ſatis, 30. 15.

Hand.

1. Si facio ſtulte effero tu; aut ſi cogito malum impono manus os, 30. 32.

2. Rex animus ſum in manus Jehova, ut rivus aqua, inclino is quocunque volo, 21. 1.

Haſty.

1. Video ne vir præceps in ſuus verbum? ſum melior expectatio de ſtolidus quam de ille; 29. 20.

2. Qui ſum tardus ad ira ſum magnus intelligentia, autem qui ſum præceps animus excito ſtultitia, 14. 29.

3. Ne

3. Go not forth *haſtily* to ſtrive, leſt thou know not what to do in the end thereof, when thy neighbour hath put thee to ſhame, 25. 8.

4. Be not raſh with thy mouth, and let not thy heart be *haſty* to utter any thing before God: for he is in Heaven and thou upon Earth, therefore let thy words be few, *Eccl.* 5. 2.

Hatred.

1. *Hatred* ſtirreth up ſtrifes; but love covereth all ſins, 10. 12.

2. He that hideth *hatred* with lying lips; he that uttereth a ſlander, is a fool, 10. 18.

3. Better is a dinner of herbs where love is, than a ſtalled Ox, and *hatred* therewith, 15. 17.

Head.

1. Let thy garments be alwayes white, and let thy *head* want no oyntment, *Eccl.* 9. 8.

2. The Glory of young men is their ſtrength: and the beauty of old men is the gray *head*, 20. 29.

3 The hoary *head* is a crown of glory, if it be found in the way of righteouſneſs, 16. 31.

Heart.

1. My ſon give me thy *heart*, and let thine eyes obſerve my wayes, 23. 26.

2. A mans *heart* deviſeth his way, but the Lord directeth his ſteps, 16. 9.

3. A

3. Ne prodeo festinanter ad litigo, ne ignoro quid facio tandem quum tuus proximus adduco tu ad ignominia, 25. 8.

4. Ne accelero tuus os, & ne tuus animus festino profero quisquam coram Deus; nam Deus sum in cœlum, at tu super Terra, idcirco tuus verbum sum paucus, *Eccl.* 5. 2.

Hatred.

1. Odium excito contentio, verò charitas obtego omnis defectio, 10. 12.

2. Qui tego odium fallax labium qui profero infamia sum stolidus, 10. 18.

3. Melior sum cibarium olus ubi sum dilectio, quam saginatus bos & odium cum ille, 15. 17.

Head.

1. Tuus vestimentum sum semper nitidus; & tuus caput careo ne unguentum, *Eccl.* 9. 8.

2. Ornamentum juvenis sum ille vis, & decor senex sum canities, 20. 29.

3. Canities sum corona gloria, si invenio in via justitia, 16. 31.

Heart.

1. Meus filius do ego tuus cor, & tuus oculus observo meus via, 23. 26.

2 Homo animus excogito suus via, sed Jehova statuto ille gressus, 16. 9.

3. Homo

3. A mans *heart* knoweth his own bitterneſs, and a ſtranger doth not intermedle with his joy, 14. 10.

4. A merry *heart* maketh a chearful countenance, 15. 13.

5. A merry *heart* doth good, like a medicine; but a broken ſpirit dryeth the bones, 17. 22.

6. It is better to go to the houſe of mourning, than to the houſe of feaſting; for that is the end of all men, &the living will lay it to *heart*, *&c.* 7. 2.

7. As he that takes away a garment in cold weather; and as Vinegar upon Nitre: ſo is he that ſingeth ſongs to an heavy *heart*, 25. 20.

8. The fooliſhneſs of man perverteth his way, and his *heart* fretteth againſt the Lord, 19. 3.

9. The *heart* of him that hath underſtanding, ſeeketh knowledge; but the mouth of fools feedeth on fooliſhneſs, 15. 14.

10. The tongue of the juſt is as choice ſilver: the *heart* of the wicked is little worth, 10. 20.

11. He that truſteth in his own *heart*, is a fool; whoſo walketh wiſely, he ſhall be delivered, 28. 26.

12. The heaven for height, the earth for depth, and the *heart* of Kings is unſearchable, 15. 3.

13. The fining-pot for ſilver, and the furnace for gold, but the Lord tryeth the *hearts*, 17. 3.

14. Hell and deſtruction are before the Lord; how much more the *hearts* of the children of men, 15. 11.

3. Homo animus agnoſco ſuus amaritudo, & extraneus non intermiſceo ſui in is lætitia, 14.10.

4. Lætus animus facio lætus vultus, 15.13.

5. Lætus animus benefaciò tanquàm medicina; autem fractus ſpiritûs exſicco os, 17.22.

6. Sum melior adeo locus luctus, quam locus convivium; nam ille ſum finis omnis homo, & vivens indo ſuus animus, *Ec.7.2.*

7. Ut qui eripio veſtis in frigus tempus, & ut acetum nitrum, ita ſum qui cano canticum malê affectus animus, 25.20.

8. Stultitia homo perverto ipſe via, & is animus indignor adverſus Jehova, 19.3.

9. Animus prudens quæro ſcientia, autem os ſtolidus paſcor ſtultitia, 15.14.

10. Lingua juſtus ſum ut lectiſſimus argentum animus improbus ſum preparvi, 10.20.

11. Qui confido ſuus animus ſum ſtultus, autem qui ambulo ſapienter is eripio, 28.26.

12. Cælum altitudo terra profunditas, & animus Rex ſum inſcrutabilis, 25.3.

13. Fuſoreus vas argentum, & catinus aurum; at Jehova probo cor, 17.3.

14. Infernus & perditio ſum coram Jehova; quanto magis animus filius homo, 15.11.

15. As in water face answereth face, so the *heart* of man to man, 27.19.

16. Who can say, I have made my *heart* clean, I am free from my sin? 20.9.

Honey.

1. Hast thou found *Honey*? eat that which is sufficient for thee, lest thou be filled therewith and vomit it, 25.16.

Honour.

1. He that followeth after righteousness and mercy, findeth life, righteousness and *honour*, 21.21.

2. A gracious woman retaineth *honour*, and strong men retain riches, 11.16.

3. A mans pride shall bring him low; but *honour* shall uphold the humble in spirit, 29.23.

4. Whoso keepeth the fig-tree, shall eat the fruit thereof: so he that waiteth on his master shall be *honoured*, 27.18.

5. In the multitude of people is the Kings *honour*; but in the want of people is the destruction of the Prince, 14.28.

6. As snow in summer, and rain in harvest, so *honour* is not seemely for a fool, 26.1.

Hope.

1. *Hope* deferred makes the heart sick, but when the desire cometh, it is a tree of life, 13.12.

15. Ut facies obverſor facies, ita animus homo homo, 27.19.

16. Quis poſſum dico purifico meus animus, ſum mundus a meus peccatum? 20.9.

Honey.

1. Invenio Mel? comedo qui ſum ſatis tu, ne ſaturor is, & evomo, 25.16.

Honour.

1. Qui ſector juſtitia & benignitas, conſequor vita, juſtitia & honor, 21.21.

2. Gratioſus mulier contineo honor, & potentior contineo divitiæ, 11.16.

3. Homo elatio deprimo is, autem honor ſuſtento depreſſus ſpiritus, 29.23.

4. Qui cuſtodio ficus comedo fructus illc, ita qui obſervo ſuus dominus honoro, 27.18.

5. In multitudo populus ſum Rex decor, at in defectus natio ſum contritio dominator, 14.28.

6. Ut nix in æſtas, & pluvia in meſſis, ita honor non convenio ſtultus, 26.1.

Hope.

1. Spes protractus efficio animus æger; autem cum deſiderium advenio ſum arbor vita, 13.12.

2. For to him that is joyned to all the living, there is *hope*; for a living Dog is better than a dead Lion, *Eccl.* 9.4.

3. The *hope* of the righteous ſhall be gladneſs, but the expectation of the wicked ſhall periſh, 10. 28.

4. When a wicked man dieth, his expectation ſhall periſh, and the *hope* of the unjuſt man periſheth, 11. 7.

Houſe.

1. The *Houſe* of the wicked ſhall be overthrown, but the Tabernacle of the upright ſhall flouriſh, 14. 11.

2. The Lord will deſtroy the *Houſe* of the proud; but he will eſtabliſh the border of the widow, 15. 25.

3. The wicked are overthrown, and are not: but the *Houſe* of the righteous ſhall ſtand, 12. 7.

4. In the *Houſe* of the righteous is much treaſure; but in the revenues of the wicked is trouble, 15. 6.

5. Through wiſdom is a *Houſe* builded, and by underſtanding it is eſtabliſhed, 24. 3.

6. Withdraw thy foot from thy neighbours *Houſe*, leſt he be weary of thee, and ſo hate thee, 25. 17.

Humble.

2. Enim is qui associo omnis vivens sum spes, quippe vivens Canis sum melior mortuus Leo, *Eccl.* 9.4.

3. Spes justus sum lætitia, verò expectatio improbus pereo, 10.28.

4. Quum improbus homo morior is expectatio pereo, etiam spes injustus pereo, 11.7.

House.

1. Domus improbus perdo, autem tentorium rectus floreo, 14.11.

2. Jehova evello domus superbus, autem constituo terminus vidua, 15.25.

3. Improbus everto nec sum, autem familia justus sto, 12.7.

4. In domus justus sum multus opes, at in proventus improbus sum perturbatio, 15.6.

5. Sapientia domus ædifico, & intelligentia stabilio, 24.3.

6. Contineo tuus pes â tuus proximus domus, ne saturor tu ac ita odio habeo tu, 25.17

Humble.

1. Better it is to be of an *humble* ſpirit with the lowly, than to divide the ſpoyl with the proud, 16.19.

2. A mans pride ſhall bring him low, but honour ſhall uphold the humble in ſpirit, 29.23.

3. Do this now my Son, and deliver thy ſelf, when thou art come into the hand of thy friend; go *humble* thy ſelf, and make ſure thy friend, 6.3.

4. When men are caſt down, then thou ſhalt ſay, there is lifting up, and he ſhall ſave the *humble* perſon, *Job* 22.29.

Hunger.

1. Slothfulneſs caſteth into a deep ſleep, and an idle ſoul ſhall ſuffer *hunger*, 19.15.

2. Men do not deſpiſe a thief, if he ſteal to ſatisfie his ſoul, when he is *hungry*, 6.30.

3. The full ſoul loatheth a honey-comb: but to the *hungry* ſoul every bitter thing is ſweet, 27.7.

Hypocrite.

1. An *Hypocrite* with his mouth deſtroyeth his neighbour: but through knowledge ſhall the juſt be delivered, 11.9.

2. The triumphing of the wicked is ſhort, and the joy of the *Hypocrite* but for a moment, *Job* 20.5.

3. What is the hope of a *Hypocrite* though he hath gained, when God taketh away his ſoul? *Job* 27.8.

4. That

Humble.

1. Melior ſum ſum ſubmiſſus ſpiritus cum manſuetus, quam partior ſpolium cum ſuperbus, 16. 19.

2. Homo elatio deprimo is, autem honor ſuſtento depreſſus ſpiritus, 29.23.

3. Facio iſte jam meus Filius & eripio tu quando convenio in manus tuus proximus, age ſubjicio tu & interpello tuus proximus, 6.3.

4. Quum homo deprimo tum tu dico ſum exaltatio, & ſervo demiſſus homo, *Job* 22.29.

Hunger.

1. Pigritia injicio altus ſopor, & ignavus anima eſurio, 19.15.

2. Homo non contemno fur, ſi furor ad expleo ſuus animus quum eſurio, 6.30.

3. Satur anima calco favus, verò famelicus anima omnis amarus ſum dulcis, 27.7.

Hypocrite.

1. Hypocrita os corrumpo ſuus proximus, at ſcientia juſtus libero, 11.9.

2. Triumphus improbus ſum brevis & lætitia hypocrita uſque ad momentum, *Job* 20.5.

3. Quis ſum expectatio hypocrita quamvis lucror, quum Deus decutio is deſiderium, *Job* 27.8.

4. That the *Hypocrite* reign not, leſt the people be inſnared, *Job* 34.30.

Increaſe.

1. Honour the Lord with thy ſubſtance, & the firſt fruits of all thine *Increaſe*, 3.9.

2. There is that ſcattereth, and yet *increaſeth*; and there is that withholdeth more than is meet, but it tendeth to poverty, 11.24.

Inheritance.

1. Wiſdom is good with an *Inheritance*, and by it there is profit to them that ſee the Sun, *Ec.*7.11.

2. A good man leaveth an *Inheritance* to his childrens children, and the wealth of the ſinner is laid up for the juſt, 13.22.

3. An *Inheritance* may be gotten haſtily at the beginning, but the end thereof ſhall not be bleſſed; 20.21.

Inſtruction.

1. Apply thy heart to *Inſtruction*, and thine ears to the words of knowledg, 23.12.

2. Hear *Inſtruction*, and be wiſe, and refuſe it not, 8.33.

3. Whoſo loveth *Inſtruction*, loveth knowledg, but he that hateth reproof is brutiſh, 21.1.

4. He is in the way of life that keepeth *Inſtruction*; but he that refuſeth reproof, erreth, 10.17.

5. The

4. Ne Hypocrita regno ne populus illaqueo, *Job* 34.30.

Increase.

1. Honoro Jehova de tuus ſubſtantia,& de primitiæ totus tuus proventus, 3.9.

2. Sum qui diſpergo tamen augeo, & ſum qui cohibeo plus æquus at tendo ad egeſtas, 11.24.

Inheritance.

1. Sapientia ſum bonus cum poſſeſſio, & per is ſum emolumentum aſpiciens Sol, *Ec.7.11.*

2. Bonus trado poſſeſſio filius filius,& opes peccator recondo juſtus, 13.22.

3. Poſſeſſio poſſum acquiro feſtinanter in principium, autem finis ille non benedico, 20.21.

Inſtruction.

1. Adhibeo tuus animus ad eruditio,& tuus auris ad ſermo ſcientia, 23.12.

2. Audio eruditio, & ſapio & ne averto ille, 8.33.

3. Qui amo eruditio, amo ſcientia, vero qui odi correptio ſum brutus, 12.1.

4. Sum in iter vita qui ſervo eruditio,vero qui derelinquo correptio erio, 10.17.

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3. Qui amo eruditio, amo ſcientia, vero qui odi correptio ſum brutus, 12.1.

4. Sum in iter vita qui ſervo eruditio, vero qui derelinquo correptio erio, 10.17.

5. Præ-

5. The Commandment is a Lamp and the Law is light; and reproofs of *Inſtruction* are the wayes of life, 6.23.

6. Give *Inſtruction* to a wiſe man, and he will be yet wiſer; teach a juſt man, and he will encreaſe in learning, 9.9.

7. He that refuſeth *Inſtruction*, deſpiſeth his own ſoul: but he that heareth reproof, getteth underſtanding, 15.32.

8. Poverty and ſhame ſhall be to him that refuſeth *Inſtruction*; but he that regardeth reproof ſhall be honoured, 13.18.

9. Take faſt hold of *Inſtruction*, let her not go, keep her, for ſhe is thy life, 4.13.

10. Ceaſe my Son to hear the *Inſtruction*, that cauſeth to err from the words of knowledg, 19.27.

Integrity.

1. The *Integrity* of the upright ſhall guide them, but the perverſneſs of tranſgreſſors ſhall deſtroy them, 11.3.

2. Better is the poor that walketh in his *Integrity*, than he that is perverſe in his lips and is a fool, 19.1.

Judgment.

1. The King by *Judgment* eſtabliſheth the land: but he that receiveth gifts, overthroweth it, 29.4.

2. Many ſeek the Rulers favour: but every mans *Judgment* cometh of the Lord, 29.26.

3. Much

5. Præceptum ſum lucerna,& doctrina ſum lex, & correctio eruditio ſum via vita, 6.23.

6. Do eruditio ſapiens & amplius ſapio, doceo juſtus & creſco ſub doctrina, 9.9.

7. Qui nolo eruditio ſperno ſuus anima,autem qui auſculto correptio poſſideo animus, 15.32.

8. Paupertas & ignominia ſum avertens ab eruditio, autem qui ſervo correptio honoro, 13.18.

9. Prehendo eruditio,ne demitto,cuſtodio ille quia ſum tuus vita, 4.13.

10. Deſino meus Filius auſculto eruditio, qui facio aberro a ſermo ſcientia, 19.27.

Integrity.

1. Integritas rectus deduco is,at perverſitas perfidioſus devaſto is, 11.3.

2. Melior ſum pauper qui ambulo in ſuus integritas ille qui ſum perverſus ſuus labium,& ſum ſtolidus, 19.1.

Judgment.

1. Rex judicium ſtabilio regio,vero qui accipio munus deſtruo is, 29 4.

2. Multus quæro dominans favor, verum unuſquiſq; jus ſum a Jehova, 29.29.

3. Multus

3. Much food is in the tillage of the poor: but there is that is deſtroyed for want of *judgment*, 13.23.

4. Whoſo keepeth the Commandment, ſhall feel no evil thing: and a wiſe mans heart diſcerneth both time and *judgment*, *Eccl.*8.5.

5. Becauſe to every purpoſe there is a time and *judgment*; therefore the miſery of a man is great upon him, *Eccleſ.*8.6.

6. The robbery of the wicked ſhall deſtroy them, becauſe they refuſe to do *judgment*, 21.7.

7. Judgments are prepared for ſcorners, and ſtripes for the back of fools, 19.29.

Juſt.

1. It is joy to the *Juſt* to do judgment, but deſtruction ſhall be to the workers of iniquity, 21.15.

2. The *juſt* man walketh in his integrity; his children are bleſſed after him, 20.7.

3. The path of the *Juſt* is as a ſhining light, that ſhineth more and more unto the perfect day, 4.18.

4. The memory of the *Juſt* is bleſſed; but the name of the wicked ſhall rot, 10.7.

5. The wicked is ſnared by the tranſgreſſion of his lips: but the *Juſt* ſhall come out of trouble, 12.13.

6. A *Juſt* man falleth ſeven times, and riſeth up again: but the wicked ſhall fall into miſchief, 24.16.

7. He

3. Multus cibus ſum in cultura pauper, ſed ſum qui conſumo præ inopia judicium, 13. 23.

4. Qui obſervo præceptum experior non malus res, & ſapiens animus novi & tempus & ratio, *Ec.* 8. 5.

5. Quoniam quiſq; voluntas ſum tempus & ratio; ideo miſeria homo ſum magnus ille, *Eccl.* 8. 6.

6. Vaſtitas improbus diſſeco ipſe; quia renuo exerceo jus, 21. 7.

7. Judicium paro in deriſor, & contuſio in tergum ſtolidus, 19. 29.

Juſt.

1. Sum lætitia juſtus facio jus; vero contritio ſum operor iniquitas, 21. 15.

2. Juſtus ambulo in ſuus integritas ille filius ſum beatus poſt is, 20. 7.

3. Iter juſtus ſum ſimilis ſplendidus lux qui luceo magis magiſq; uſq; ad perfectus dies, 4. 18.

4. Memoria juſtus ſum benedictus autem nomen improbus putreſco, 10. 7.

5. Improbus irretio a defectio ſuus labium, at juſtus egredior ab anguſtia, 12. 13.

6. Juſtus cado ſepties & exurgo rurſus, vero improbus corruo in malum, 24. 16.

7. Qui

7. He that *justifieth* the Wicked, and he that condemneth the *Just*, even both are an abomination to the Lord, 17.15.

8. To punish the *Just* is not good, nor to strike Princes for equity, 17.26.

King.

1. A divine Sentence is in the lips of *Kings*, his mouth transgresseth not in judgment, 16.10.

2. It is an abomination to *Kings* to commit wickedness, for the throne is established by righteousness, 16.12.

3. Righteous lips are the delight of *Kings*, and they love him that speaketh right, 16.13.

4. A *King* that sitteth in the throne of Judgment, scattereth away all evil with his eyes, 20.8.

5. A wise *King* scattereth the wicked, and bringeth the Wheel over them, 20.26.

6. It is the glory of God to conceal a thing; but the honour of a *King* to search out the matter, 25.2.

7. Where the Word of a *King* is, there is power; and who may say unto a *King*, What doest thou? *Eccl.* 8.4. *Job* 34.18.

8. The wrath of a *King* is as messengers of death, but a wise man will pacifie it, 16.14.

9. The *Kings* wrath is as the roaring of a Lion: but his favour is as dew upon the grass, 19.12.

10. I

7. Qui absolvo improbus, & qui condemno justus æque ambo sum abominatio Jehovah, 17.15.

8. Multo justus non sum bonus, nec percutio Princeps propter æquitas, 17.26.

King.

1. Divinus Sententia insideo labium Rex, is os non prævaricor in judicium, 16.10.

2. Sum abominatio Rex committo improbitas, nam solium stabilio justitia, 16.12.

3. Justus labium sum delitiæ Rex, & diligo loquens rectum, 16.13.

4. Rex insideo solium judicium ventilo omnis malum suus oculus, 20.8.

5. Sapiens Rex ventilo improbus, & converto rota in ille, 20.26.

6. Sum honor Deus abscondo res; autem honor Rex perverstigo res, 25.2.

7. Ubicunque Verbum Rex sum, ibi sum dominatio; ecquis dico Rex, Quis facio? *Eccl.* 8.4. *Job* 34.18.

8. Excandescentia Rex sum ut nuntius mors, sed sapiens vir ex pio is, 16.14.

9. Rex indignatio sum ut rugitus Leo, autem is benevolentia sum ut ros super herba, 19.12.

10. In

10. In the light of the *Kings* countenance is life, and his favour is as the cloud of the latter rain, 16.15.

11. The *King* that faithfully judgeth the poor, his throne shall be established for ever, 29.14.

12. It is not for *Kings* to drink Wine, nor for Princes strong drink; lest they drink and forget the Law, and pervert the judgment of any of the afflicted, 31.4,5.

13. Wo to thee, O Land, when thy *King* is a child, and thy Princes eat in the morning, *Ec.*10. 16.

14. Take away the wicked from before the *King*, and his throne shall be established in righteousness, 25.5.

15. Curse not the *King*, no not in thy thought, and curse not the rich in thy bed-chamber; for a bird of the air shall carry the voice, and that which hath wings shall tell the matter, *Ec.*10.20.

Knowledge.

1. There is gold, and a multitude of rubies but the lips of *Knowledg* are a precious jewel, 20.15.

2. Receive my instruction, and not silver; and *Knowledg* rather than choice Gold; 8.10.

3. That the soul be without *Knowledg* it is not good; and he that hasteth with his feet, sinneth, 19.2.

4. He

10. In lux Rex facies ſum vita, iſque benevolentia ſum velut nubes ſerotinus pluvia, 16. 15.

11. Rex qui fideliter judico tenuis, ipſe ſolium ſtabilio in perpetuum, 29.14.

12. Abſum Rex bibo vinum, nec Dominator inebrians potus; ne bibo & obliviſcor ſtatutum, & muto jus ullus afflictus, 31.4,5.

13. Hei tu Regio, cum tuus Rex ſum puer, & tuus Princeps comedo mane, *Eccl.* 10.16.

14. Aufero improbus a conſpectus Rex, & is ſolium ſtabilio juſtitia, 25.5.

15. Ne maledico Rex, ne quidem in tuus animus, & ne maledico dives in tuus conclave; nam avis cælum perfero vox, & ales indico verbum, *Ec.* 10.20.

Knowledg.

1. Sum aurum & copia carbunculus; at labium ſcientia ſum pretioſus gemma, 20.15.

2. Accipio meus eruditio, ac non pecunia: & ſcientia potius quam lectiſſimus aurum, 8.10.

3. Ut animus careo ſcientia non ſum bonus; & qui propero pes pecco, 19.2.

4. He that hath *Knowledg*, ſpareth his words; and a man of underſtanding is of an excellent ſpirit, 17.27.

5. Wiſdom is a defence, and money is a defence; but the excellency of *Knowledg* is, that Wiſdom giveth life to them that have it, *Eccl.* 7.12.

Labour.

1. In all *Labour* there is profit; but the talk of the lips tendeth to poverty, 14.23.

2. He that *laboureth*, *laboureth* for himſelf, for his mouth craveth it of him, 15.26.

3. All the *Labour* of man is for his mouth; yet the appetite is not filled, *Eccl.*6.7.

4. Wealth gotten by vanity, ſhall be diminiſhed; but he that gathereth by *Labour*, ſhall increaſe, 13.11.

5. All things are full of *Labour*, man cannot utter it, *Eccl.* 1.8.

6. There is a man whoſe *Labour* is in wiſdom, and in knowledg, and in equity; yet to a man that hath not *laboured* therein, ſhall he leave it for his portion, *Eccl.*2.21.

7. There is nothing better for a man, than that he ſhould eat and drink, and that he ſhould make his ſoul enjoy good in his *Labour*, *Eccl.*2.24.

8. Every

4. Vir qui possideo scientia cohibeo suus sermo; & vir intelligens sum eximius spiritus, 17.27.

5. Sapientia sum umbra, & pecunia sum umbra; sed excellentia scientia sum, quod sapientia confero vita possessor, *Eccl.7.12.*

Labour.

1. In omnis labor sum emolumentum; at verbum labium tendo ad egestas, 14.23.

2, Qui laboro, laboro suimet, nam is os rogo hic ille, 16.26.

3. Omnis labor homo obvenio ipse os, tamen desiderium non expleo, *Eccl.6.7.*

4. Substantia acquisitus ex vanitas diminuo; autem qui congrego manus augeo, 13.11.

5. Singulus res sum plenus labor, homo non possum eloquor, *Eccl.1.8.*

6. Enim sum homo qui labor conficior sapientia, & scientia, & æquitas; autem homo qui non laboro in ille trado in ille pars, *Eccl.2.21.*

7. Sum nil melior homo quam ut comedo, & bibo, & ut efficio suus animus fruor bonum ex suus labor, *Eccl.2.24.*

8. Every man also to whom God hath given riches, and wealth, and given him power to eat thereof, and to take his portion, and to rejoice in his *Labour*; this is the gift of God, *Eccl.*5.19.

9. What hath man of all his *Labour*, and of the vexation of his heart, wherein he hath laboured under the Sun? *Eccl.*2.22.

10. As he came forth of his Mothers Womb, naked shall he return to go as he came, and shall take nothing of his *Labour* which he may carry away in his hand, *Eccl.*5.15.

11. And this is also a sore evil; that in all points as he came, so shall he go; and what profit hath he that hath *laboured* for the wind? *Eccl.*8.16.

Land.

1. He that tilleth his *Land*, shall have plenty of bread; but he that followeth after vain persons, is void of understanding, and shall have poverty enough, 28.19. *with* 12.11.

2. Remove not the ancient *Land-mark* which thy Fathers have set, 22.28.

3. For the transgression of a *Land*, many are the Princes thereof; but by a man of understanding and knowledg, the state thereof shall be prolonged, 28.2.

Laugh=

8. Unuſquiſque etiam qui Deus do divitiæ, & facultas, & facio is copia comedo ex ille, & percipio ſuus pars, ac lætor de ſuus labor ; hic ſum donum Deus, *Eccl.*5.19.

9. Qui ſum homo ex omnis ſuus labor ; & ex afflictio ſuus animus qui ille laboro ſub Sol ? *&c. Ec.* 2.22.

10. Quemadmodum prodeo ex ſuus Mater uterus, nudus reverto ut venio, & reporto nihil ex ſuus labor qui defero in ſuus manus, *Eccl.*5.15.

11. Hic etiam ſum magnus malum; quod omnino prout venio ita abeo, & quis emolumentum ſum is qui laboro in ventus ? *Eccl.*6.16.

Land.

1. Qui colo ſuus tellus habeo copia panis; vero qui ſector vanus homo ſum demens & ſatior paupertas, 28.19. *cum* 12.11.

2. Ne moveo antiquus terminus qui tuus majores apto, 22.28.

3. Propter defectio Regio multus ſum Princeps is : autem ad homo prudens & peritus ſtatus ille prorogo, 28.2.

Laughter.

1. Even in *Laughter* the heart is ſorrowful, and the end of that mirth is heavineſs, 14.13.

2. I ſaid of *Laughter*, it is mad; and of mirth, what doth it? *Eccl.*2.2.

3. Sorrow is better than *Laughter*, for by the ſadneſs of the countenance the heart is made better, *Eccl.*7.3.

4. A time to weep, and a time to *laugh*, a time to mourn, and a time to dance, *Eccl.*3.4.

5. As the cracklings of thorns under a Pot, ſo is the *Laughter* of a fool, *Eccl.*7.6.

6. A feaſt is made for *Laughter*, and Wine maketh merry; but money anſwereth all things, *Eccl.* 10.19,

Law.

1. The *Law* of the wiſe is a fountain of life, to depart from the ſnares of death, 13.14.

2. Where there is no viſion, the people periſh; but he that keepeth the *Law*, happy is he, 29.18.

3. They that forſake the *Law*, praiſe the wicked; but ſuch as keep the *Law*, contend with them, 28. 4.

Liberal.

1. The *Liberal* ſoul ſhall be made fat; and he that watereth, ſhall be watered alſo himſelf, 11. 25.

Laughter.

1. Etiam inter risus animus doleo, & finis ille lætitia fio mæror, 14.13.

2. Ego dico de risu, sum insanus; & de lætitia ecquis facio iste? *Eccl.*2.2.

3. Luctus sum melior risus, quia tristitia vultus animus efficio melior, *Eccl.*7.3.

4. Tempus fleo, & tempus rideo, tempus plango, & tempus salto, *Eccl.*3.4.

5. Ut crepitus spina sub olla ita sum risus stolidus, *Eccl.*7.6.

6. Convivium paro ad lætitia & vinum lætifico; at pecunia sufficio res omnis, *Eccl.*10.19.

Law.

1. Doctrina sapiens sum scaturigo vita, ad recedo a tendicula mors, 13.14.

Quûm non sum visio, populus pereo; autem qui observo Lex, beatus sum ille, 29.18.

3. Qui derelinquo Lex, laudo improbus; at qui observo Lex, contendo cum ille, 28.4.

Liberal.

1. Beneficus animus efficio pinguis, & qui rigo rigo etiam ipse, 11.25.

Lips.

1. The *Lips* of the righteous feed many; but fools die for want of wiſdom, 10.21.

2. The *Lips* of the righteous know what is acceptable; but the mouth of the wicked ſpeaketh frowardneſs, 10.32.

3. The *Lips* of the wiſe diſperſe knowledg; but the heart of the fooliſh doth not ſo, 15.7.

4. In the *Lips* of him that hath underſtanding, wiſdom is found; but a rod is for the back of him that is void of underſtanding, 10.13.

5. The words of a wiſe mans mouth are gracious; but the *Lips* of a fool will ſwallow up himſelf, *Eccl.* 10.12.

6. Burning *Lips*, and a wicked heart, are like a potſheard covered with ſilver droſs, 26.23.

Lot.

1. The *Lot* is caſt into the lap; but the whole diſpoſing thereof is of the Lord, 16.33.

2. The *Lot* cauſeth contention to ceaſe, and parteth between the mighty, 18.18.

Lye.

1. A wicked doer giveth heed to falſe lips; and a *Lyer* giveth ear to a naughty tongue, 17.4.

2. A *lying* tongue hateth thoſe that are afflicted by it, and a flattering mouth worketh ruine, 26.28.

Lips.

1. Labium juſtus paſco multus; verò ſtultus morior præ dementia, 10 21.

2. Labium juſtus experior quis ſum gratus; verô os improbus loquor perverſus, 10.32.

3. Labium ſapiens ſpargo ſcientia; autem animus ſtolidus facio non ita, 15.7.

4. Labium prudens ſapientia adſum; at virga ſum tergum demens, 10.13.

5. Verbum ſapiens os ſum gratioſus; vero labium ſtolidus abſorbeo ſui, *Eccl.* 10.12.

6. Ardens labium, & impius cor, ſum ſimilis teſta obductus argenteus ſcoria, 26.23.

Lot.

1. Sors conjicio in gremium; totus ratio is ſum a Jehova, 16.33.

2. Sors facio contentio ceſſo, & dirimo inter robuſtus, 18.18.

Lye.

1. Maleficus attendo ad falſus labium; & mendax adverto ad erumnoſus lingua, 17. 4.

2. Mendax lingua odi ille qui attero ab ille; & blandus os perficio ruina, 26.28.

3. Elatus

3. A proud look and a *lying* tongue, the Lord hates, 6.17.

4. He that speaketh *lyes*, shall not escape. 19. 5,6.

5. The *lying* tongue is but for a moment, 12. 19.

6. *Lying* lips are an abomination to the Lord; but they that deal truly, are his delight, 12.22.

7. A righteous man hateth *lying*; but a wicked man is loathsome, and cometh to shame, 13.5.

8. The getting of treasures by a *lying* tongue, is vanity tossed to and fro of them that seek death, 21.6.

9. Remove far from me vanity and *lyes*, 30.8.

Mercy.

1. *Mercy*, and truth preserve the King, and his throne is upholden in *Mercy*, 20.28.

2. The *Merciful* man doth good to his soul; but he that is cruel, troubleth his own flesh, 11.17.

3. He that despiseth his neighbour sinneth; but he that hath *Mercy* on the poor, happy is he, 14. 21.

Messenger.

1. A wicked *Messenger* falleth into mischief; but a faithful Ambassador is health; 13.17.

3. Elatus oculus & mendax lingua, Deus odi, 6.17.

4. Qui loquor mendacium non evado, 19.5,6.

5. Mendax lingua duro tantum ad momentum, 12.19.

6. Mendax labium ſum abominatio Jehova, autem qui ago fideliter ſum is delectatio, 12.22.

7. Juſtus odi mendacium; vero improbus ſum fœtidus, atque pudefio, 13.5.

8. Acquiſitio thesaurus per mendax lingua, ſum vanitas impulſus huc & illuc quærens mors, 21.6.

9. Amoveo longè à me vanitas & mendacium, 30.8.

Mercy.

1. Benignitas & fides cuſtodio Rex, & ille ſolium ſuſtento benignitas, 20.28.

2. Benignus vir benefacio ſuus anima; autem crudelis turbo ſuus caro, 11.17.

3. Qui contemno ſuus proximus pecco; autem qui facio gratia pauper, beatus ſum ille, 14.21.

Meſſenger.

1. Improbus nuncius incido in malum; at fidelis legatus ſum ſalus, 13.17.

2. Ut

2. As the cold of ſnow in the time of harveſt, ſo is a faithful *Meſſenger* to them that ſend him; for he refreſheth the ſoul of his Maſters, 25.13.

3. An evil man ſeeketh only rebellion; therefore a cruel *Meſſenger* ſhall be ſent againſt him, 17.11.

Money.

1. *Money* anſwereth all things, *Eccl.*10.19.

Morrow.

1. Boaſt not thy ſelf of to *Morrow*, for thou knoweſt not what a day may bring forth, 27.1.

Mouth.

1. A man ſhall eat good by the fruit of his *Mouth*; but the ſoul of the tranſgreſſors ſhall eat violence, *chap.* 13.2.

2. A man ſhall be ſatisfied with good by the fruit of his *Mouth*; and the recompence of a mans hands ſhall be rendred to him, 12.14.

3. A mans belly ſhall be ſatisfied with the fruit of his *Mouth*; and with the encreaſe of his lips ſhall he be filled, 18.20.

4. He that keepeth his *Mouth*, keepeth his life; but he that openeth wide his lips, ſhall have deſtruction, 13.3.

5. By the bleſſing of the upright the City is exalted; but 'tis overthrown by the *Mouth* of the wicked, 11.11.

6. The

2. Ut frigus nivalis tempus messis, ita fum fidus legatus mittens ipse; nam restituo anima suus dominus, 25.13.

3. Malus quæro tantum rebellio; idcirco crudelis nuntius mitto in is, 17.11.

Money.

1. Pecunia respondeo omnis res, *Eccl.*10.19.

Morrow.

1. Glorior ne de dies crastinus, quia nescio quid dies pario, 27.1.

Mouth.

1. Quisque comedo bonum ex fructus suus Os; vero anima perfidiosus comedo violentia, 13.2.

2. Vir satio bonum ex fructus suus Os; & retributio suus manus reddo ille, 12.14.

3. Quisque venter satio fructus Os; & proventus suus labium ipse satio, 18.20.

4. Qui custodio suus Os, conservo suus vita; sed qui divarico suus labium invenio contritio, 13.3.

5. Benedictio rectus Urbs effero; autem destruo Os improbus, 11.11.

6. The words of the wicked are to lie in wait for blood; but the *Mouth* of the upright ſhall deliver them, 12.6.

7. Thou art ſnared by the words of thy *mouth*; thou art taken by the words of thy *mouth*, 6.2.

8. A fools *mouth* is his deſtruction, and his lips are the ſnare of his ſoul, 18.7.

9. Suffer not thy *mouth* to cauſe thy fleſh to ſin, *Eccl.*5.6.

Name.

1. A good *Name* is rather to be choſen than great riches; and loving favour rather than ſilver and gold, 22.1.

2. A good *Name* is better than precious Oyntment; and the day of Death is better than the day of ones Birth, *Eccl.*7.1.

3. The *Name* of the Lord is a ſtrong Tower; the righteous runneth into it and is ſafe, 18.10.

Naught.

1. It is *naught*, it is *naught*, ſaith the buyer; but when he is gone his way, then he boaſteth, 20.14.

Neighbour.

1. Better is a *Neighbour* that is near, than a Brother that is far off, 27.10.

2. He that is void of wiſdom, deſpiſeth his *Neighbour*, but a man of underſtanding holdeth his peace, 11.12.

3. Say

6. Verbum improbus insidior sanguis; autem Os rectus eripio ille, 12.6.

7. Illaqueo a sermo tuus Os: capio sermo tuus Os, 6.2.

8. Stolidus Os sum is contritio, & is labium sum tendicula illa vita, 18.7.

9. Permitto ne tuus Os ut facio tuus caro pecco, *Eccl.*5.6.

Name.

1. Bonus nomen sum optatior amplus divitiæ; & gratia melior argentum & aurum, 22.1.

2. Bonus fama sum melior pretiosus ungentum; & dies mors dies nativitas, *Eccl.*7.1.

3. Nomen Jehovah sum robustus turris; justus accurro ille & sum salus, 18.10.

Naught.

1. Sum pessimus sum pessimus, aio emptor; sed quum digredior tum glorior, 20.14.

Neighbour.

1. Melior sum vicinus qui sum propinquus, frater qui sum longinquus, 27.10.

2. Qui careo sapientia sperno suus proximus, at vir prudens sileo, 11.12.

3. Dico

3. Say not unto thy *Neighbour*, Go and come again, and to morrow I will give; when thou haſt it by thee, 3.28.

4. A man that flattereth with his *Neighbour*, ſpreadeth a Net for his feet, 29.5.

5. As a mad man who caſteth firebrands, arrows and death; ſo is the man that deceiveth his *Neighbour*, and ſaith, Am I not in ſport? 26.18,19.

Net.

1. In vain the *Net* is ſpread in the ſight of any Bird, 1.17.

News.

1. As cold water to a thirſty ſoul, ſo is good *News* from a far Countrey, 25.25.

Oppreſſion.

1. He that *oppreſſeth* the poor, reproacheth his Maker: but he that honoureth him, hath mercy on the poor, 14.31.

2. A poor man that *oppreſſeth* the poor is like a ſweeping rain which leaveth no food, 28.3.

3. *Oppreſſion* maketh a wiſe man mad, and a gift deſtroyeth the heart, *Eccl.7.7.*

4. The Prince that wanteth underſtanding is alſo a great *Oppreſſor*; but he that hateth covetouſneſs, ſhall prolong his dayes, 28.19.

3. Dico ne tuus proximus abeo deinde revertor, & cras do; quum ſum penes tu, 3. 28.

4. Vir qui blandior ſuus amicus, pando rete pro is, 29. 5.

5. Ut inſaniens qui jaculor fax, ſagitta, & lethale; ita ſum ille qui decipio ſuus proximus, & dico, Nonne ludo? 26. 18, 19.

Net.

1. Fruſtra rete pandor ante oculus quivis ales, 1. 17.

News.

1. Ut frigidus aqua feſſus anima, ita ſum bonus auditio è longinquus terra, 25. 25.

Oppreſſion.

1. Qui opprimo tenuis probro afficio is oppifex; autem qui honoro hic facio gratia egens, 14. 31.

2. Pauper vir qui opprimo tenuis, ſum ſimilis everrens pluvia qui relinquo nullus panis, 28. 3.

3. Oppreſſio facio ſapiens inſanus. & donatio perdo animus, *Eccl.* 7. 7.

4. Princeps qui careo intelligentia ſum durus oppreſſor; autem qui odi quæſtus prolongo dies, 28. 26.

5. I considered all the *Oppressions* that are done under the Sun; and behold the tears of such as were *Oppressed*, and they had no comforter; and on the side of the *Oppressor* there was power. Wherefore I praised the dead which are already dead, more than the living which are yet alive, *Eccl.* 4. 1, 2.

6. If thou seest the *Oppression* of the poor, and violent perverting of judgement and justice in a Province, marvel not at the matter; for he that is higher than the highest regardeth, and there be higher than they, *Eccl.* 5. 8.

Ox.

1. Where no *Oxen* are, the crib is clean; but much increase is by the strength of the *Ox*, 14.4.

Past.

1. That which hath been, is now; and that which is to be, hath already been, and God requireth that which is *past*, *Eccl.* 3. 15.

Pit.

1. Whoso diggeth a *Pit* shall fall therein; and he that rolleth a stone, it will return upon him, 26. 27.

2. Whoso causeth the righteous to go astray in evil wayes, he shall fall himself into his owm *Pit*; but the upright shall have good things in possession, 28. 10.

3. Who

5. Considero omnis oppressio qui fio sub Sol, autem ecce lachrymæ is qui opprimo, & sum ille nullus consolator; & penes opprimens sum vires. Idcirco laudo mortuus qui sum jam mortuus præ vivus qui adhuc vivo, *Eccl.* 4. 1, 2.

6. Si video oppressio pauper, & violentus interversio jus & justitia in provincia, miror ne de iste institutum; nam qui sum altior altissimus observo, & sum superior iste, *Eccl.* 5. 8.

Or.

1. Ubi non Bos sum, præcipe sum mundus; autem multus proventus sum vis Bos, 14. 4.

Past.

1. Is qui sum, sum jam; & qui sum futurus jam sum, autem Deus repeto præteritus, *Eccl.* 3. 15.

Pit.

1. Qui fodio fovea decido in is; & qui devolvo lapis revertor in ipse, 26. 27.

2. Qui facio rectus vago in malus via decedo ipse in suus fovea; vero integer possideo bonus, 28. 10.

3. He that diggeth a *Pit*, ſhall fall into it; and whoſo breaketh a hedge, a Serpent ſhall bite him, *Eccl.* 10. 8.

Poor.

1. He that loveth pleaſure ſhall be a poor man; he that loveth wine and oyl ſhall not be rich, 21. 17.

2. There is that withholdeth more than is meet, and it tendeth to *poverty*, 11. 24.

3. He that followeth after vain perſons, ſhall have *poverty* enough, 28. 19.

4. Be not among wine-bibbers, amongſt riotous eaters of fleſh; for the drunkard and the glutton ſhall come to *poverty*; and drouſineſs ſhall cloath a man with rags, 23. 20, 21.

5. Love not ſleep, leſt thou come to *poverty*; open thine eyes, and thou ſhalt be ſatisfied with bread, 20. 13.

6. Yet a little ſleep, a little ſlumber, a little folding of the hands to ſleep; ſo ſhall thy *poverty* come as one that travelleth, and thy want as an armed man, 24. 33, 34.

7. He that haſteneth to be rich, hath an evil eye, and conſidereth not that *poverty* ſhall come upon him, 28. 22.

8. The ranſom of a mans life are his riches; but the *poor* heareth not rebuke, 13. 8.

3. Qui fodio foſſa, cado in is; & qui perrumpo maceria, Serpens mordeo is, *Eccl.* 10. 8.

Pooz.

1. Qui amo lætitia ſum egens vir; qui amo vinum & unguentum non ſum dives, 21. 17.

2. Sum qui cohibeo plus æquus, & tendo ad geſtas, 11. 24.

3. Qui ſector vanus homo, ſatiòr paupertas, 28. 19.

4. Verſor ne inter ebrius, inter vorator caro; nam ebrioſus & comeſtator vergo ad pauperies; & dormitatio induo homo pannunculus, 23. 20, 21.

5. Diligo ne ſomnus, ne advenio ad paupertas; aperio tuus oculus, & ſatio panis, 20. 13.

6. Adhuc pauculus ſomnus, pauculus dormitatio, pauculus complicatio manus ad dormito; Ita tuus paupertas advenio ut viator, & tuus egeſtas tanquam clypeatus vir, 24. 33, 34.

7. Qui accelero ad ditelco, habeo maligrius oculus, & ignoro inopia obvenio ſui, 28. 22.

8. Redemptura vir vita ſum ſuus divitiæ; at pauper audio non increpatio, 13. 8.

9. There is that maketh himself rich, yet hath nothing; there is that maketh himself *poor*, yet hath great riches, 13. 7.

10. The desire of a man is his kindness; and a *poor* man is better than a lyar, 19. 22.

11. Better is the *poor* that walketh in his uprightness, than he that is perverse in his wayes though he be rich, 28. 6.

12. Wealth maketh many friends; but the *poor* is separated from his neighbour, 19. 4.

13. All the brethren of the *poor* do hate him; how much more do his friends go far from him. He pursueth them with words, yet they are wanting to him, 19. 7.

14. The *poor* is hated even of his neighbour, 14. 20.

15. The rich ruleth over the *poor*, and the borrower is servant to the lender, 22. 7.

16. The *poor* useth entreaty; but the rich answereth roughly, 18. 23.

17. There are a generation whose teeth are as swords, their jaw-teeth as knives, to devour the *poor* from the earth, and the needy from amongst men. 30. 14.

18. Rob not the *poor* because he is *poor*; neither oppress the afflicted in the gate, 22. 22.

19. He that oppresseth the *poor* to encrease his riches, and he that giveth to the rich, shall surely come to want, 22. 16.

9. Sum qui jacto ſui dives, tamen habeo nihil; ſum qui fingo ſui pauper, tamen habeo amplus ſubſtantia, 13. 7.

10. Deſiderium homo ſum ipſe benignitas; & pauper ſum melior mendax, 19. 22.

11. Melior ſum pauper ambulans in ſuus integritas ille, qui ſum perverſus in ſuus iter quamvis ſum dives, 28. 6.

12. Subſtantia addo multus amicus; autem tenuis disjungo a ſuus proximus, 19. 4.

13. Omnis frater pauper odi ille, quanto magis is ſocius abſum procul ab ille. Perſequor ille verbum tamen ille non remaneo, 19. 7.

14. Pauper deteſtor etiam a ſuus proximus, 14. 20.

15. Dives Dominor in pauper, & mutuans ſum ſervus dans mutuum, 22. 7.

16. Pauper eloquor ſupplicatio; autem dives loquor aſpere, 18. 23.

17. Sum generatio qui dens ſum ut gladius, & is molaris dens ut culter; ad conſumo pauper ê terra & egens ab homo, 30. 14.

18. Diripio ne tenuis eo quod ſum tenuis; neq; contero pauper in porta, 22. 22.

19. Qui opprimo tenuis ut amplifico ſuus res, & qui do dives, certe devenio ad egeſtas, 22. 16.

20. Whoſo mocketh the *poor*, reproacheth his Maker; and he that is glad at calamities, ſhall not be unpuniſhed, 17. 5.

21. The rich and *poor* meet together; the Lord is the maker of them both, 22. 2.

22. He that hath pitty on the *poor*, lendeth to the Lord; and that which he hath given will he pay again, 19. 17.

23. The righteous conſidereth the cauſe of the *poor*; but the wicked regardeth not to know it, 29. 7.

24. He that hath a bountiful eye ſhall be bleſſed; for he giveth of his bread to the *poor*, 22. 9.

25. Whoſo ſtoppeth his ear at the cry of the *poor*, he alſo ſhall cry himſelf and not be heard, 21. 13.

26. Open thy mouth, judge righteouſly, plead the cauſe of the *poor* and needy, 31. 9.

Portion.

1. Give a *portion* to ſeven, and alſo to eight; for thou knoweſt not what evil ſhall come upon the earth, *Eccl.* 11. 12.

Praiſe.

1. As the fining pot for ſilver, and the furnace for gold, ſo is a man to his *praiſe*, 27. 21.

2. Let an other man *praiſe* thee, and not thy own mouth; a ſtranger, and not thy own lips, 27. 2.

Pride

20. Qui ſubſanno pauper, convitior is opifex; & qui delector calamitas, non ſum impunis, 17. 5.

21. Dives & pauper occurro una; Jehova ſum Creator uterque, 22.2.

22. Qui largior pauper mutuo Jehova; & qui do ille rependo, 19. 17.

23. Juſtus cognoſco cauſa tenuis; at improbus animadverto non ut cognoſco, 29. 7.

24. Qui habeo benignus oculus benedico; nam do de ſuus panis tenuis, 22. 9.

25. Qui obturo ſuus auris a clamor tenuis, etiam clamo ipſe at non exaudio, 21. 13.

26. Aperio tuus os, judico juſte, & ago cauſa pauper & egens, 31. 9.

Portion.

1. Do pars ſeptem, aut etiam octo; nam neſcio quis malum ſum futurus ſuper terra, *Eccl.* 7. 2.

Praiſe.

1. Sicut conflatorius vas argentum, & catinus aurum, ita ſum vir ſecundum ſuus laus, 27. 21.

2. Extraneus laudo tu, autem non tuus os; alienus, autem non tuus labium, 27. 2.

Pride.

1. Only by *pride* cometh correction, but with the well-adviſed is wiſdom, 13. 10.

2. When *pride* cometh, then cometh ſhame; but with the lowly is wiſdom, 11. 2.

3. An high look, a *proud* heart, and the plowing of the wicked is ſin, 21. 4.

4. Every one that is *proud* in heart, is an abomination to the Lord: though hand joyn in hand, he ſhall not be unpuniſhed, 16. 5.

5. He that is of a *proud* heard, ſtirreth up ſtrife; but he that putteth his truſt in the Lord, ſhall be made fat, 28. 25.

6. Better is the end of a thing than the beginning thereof; and the patient in ſpirit than the *proud* in ſpirit, *Eccl.* 7. 8.

7. *Proud* and haughty ſcorner is his name, who dealeth in proud wrath, 21. 24.

Prudent.

1. A *Prudent* man concealeth knowledge, but the heart of fools proclaimeth fooliſhneſs, 12. 23.

2. The wiſdom of the *Prudent* is to underſtand his way, 14. 8.

3. The wiſe in heart ſhall be called *Prudent*; and the ſweetneſs of the lips encreaſeth learning, 16. 21.

4. A *Prudent* man foreſeeth the evil, and hideth himſelf; but the ſimple paſs on and are puniſhed, 22. 3.

5. The

Pride.

1. Solus ſuperbia prodeo jurgium, at penes conſultus ſum ſapientia, 13. 10.

2. Quum ſuperbia advenio, tum ignominia evenio; autem apud modeſtus ſum ſapientia, 11. 2.

3. Elatus oculus, & ſuperbus cor, & aratio improbus ſum peccatum, 21. 4.

4. Omnis altus animus ſum abominatio Jehova; licet vis conjungor, non ſum impunitus, 16. 5.

5. Qui ſum ſuperbus animus miſceo contentio; autem qui confido Jehova efficior pinguis, 28. 25.

6. Melior ſum finis res principium is; & longanimis quam elatus animus, *Eccl.* 7. 8.

7. Superbus & contumax, deriſor ſum ipſe nomen, qui ago cum ſuperbus excandeſcentia, 21. 24.

Prudent.

1. Callidus homo tego ſcientia, autem animus ſtolidus proclamo ſtultitia, 12. 23.

2. Sapientia aſtutus ſum conſidero ſuus via, 14. 8.

3. Sapiens animus voco prudens; autem ſuavitas labium addo ſcientia, 16. 21.

4. Aſtutus prævideo malum, & abſcondo ſui; autem fatuus tranſeo & mulcto, 22. 3.

5. Ea-

5. The ſimple believeth every word, but the *prudent* looketh well to his going, 14. 15.

Prince.

1. Delight is not ſeemly for a fool; much leſs for a ſervant to rule over a *Prince*, 19. 10.

2. Many will entreat the favour of the *Prince*, and every man is a friend to him that giveth gifts, 19. 6.

3. By long forbearing is a *Prince* perſwaded, 25. 15.

Proclaim.

1. Moſt men will proclaim every one his own goodneſs; but a faithful man, who can find? 20. 6.

Quiet.

1. Whoſo hearkens to wiſdom ſhall dwell ſafely, and ſhall be *quiet* from fear of evil. 1. 33.

2. Better is a dry morſel and *quietneſs* therewith, than a houſe full of ſacrifices with ſtriſe, 17. 1.

3. Better is a handful with *quietneſs*, than both the hands full with travel and vexation of ſpirit, *Eccl.* 4. 6.

Rebuke.

1. Open *Rebuke* is better than ſecret love, 27. 5.

2. A ſcorner heareth not *Rebuke*, 13. 1.

5. Fatuus credo omnie verbum, autem astutus adverto ad suus gressus, 14. 15.

Prince.

1. Oblectatio non decet stultus; multo minus servus dominor in Princeps, 19. 10.

2. Multus precor favor Princeps, & quisq; sum amicus vir dans munus, 19. 6.

3. Longanimitas ductor pellicio, 25. 15.

Proclaim.

1. Plurimus homo prædico quisque suus benignitas; autem verax vir, quis invenio? 20. 6.

Quiet.

1. Quicunque ausculto sapientia habito secure, & sum tranquillus a pavor malum, 1. 33.

2. Melior sum siccus bucca & tranquillitas cum is, quam domus plenus sacrificium cum contentio, 17. 1.

3. Melior sum plenus volo cum quies, quam ambo pugnus plenus cum molestia & afflictio spiritus, *Eccl.* 4. 6.

Rebuke.

1. Manifestus correptio sum melior occultus amor, 27. 5.

2. Derisor ausculto non increpatio, 13. 1.

3. To them that *rebuke* the wicked ſhall be delight; and a good bleſſing ſhall come upon them, 24. 25.

4. He that reproveth a ſcorner, getteth to himſelf ſhame; and he that *rebuketh* a wicked man, getteth himſelf a blot, 9, 7.

5. He that *rebuketh* a man, afterwards ſhall finde more favour, than he that flattereth with his tongue, 28. 23.

Recompence.

1. Say not I will *recompence* evil; but wait on the Lord and he ſhall ſave thee, 20. 22.

Reprover.

1, As an ear-ring of gold, and an ornament of fine gold; ſo is a wiſe *Reprover* to an obedient ear, 25. 12.

2. The Rod and *Reproof* give wiſdom, 29. 15.

3. *Reproofs* of inſtruction are the way of life, 6. 23.

4. He that heareth *reproof*, getteth underſtanding, 15, 32.

5. The ear that heareth the *reproof* of life, abideth among the wiſe, 15. 31.

6. *Reprove* one that hath underſtanding, and he will underſtand knowledge, 19. 25.

7. *Reprove* not a ſcorner, leſt he hate thee; rebuke a wiſe man, and he will love thee, 9. 8.

8. He that refuſeth *reproof* erreth, 10. 17.

9. He

3. Ille qui corripio improbus ſum amænitas; & bonus benedictio obvenio is, 24. 25.

4. Qui erudio deriſor, recipio ſui ignominia; & qui corripio improbus recipio ſui convitium, 9. 7.

5. Qui corripio homo, poſtea conſequor major gratia, quam qui blandior lingua, 28. 23.

Recompence.

1. N dico, rependo malum; autem expecto Jehova & ſervo tu, 20. 22.

Reprover.

1. Velut monile aureus, & ornamentum ex inſignis aurum; ita ſum ſapiens reprehenſor auſcultans auris, 25. 2.

2. Virga & correptio do ſapientia, 29. 15.

3. Correctio eruditio ſum via vita, 6. 23.

4. Qui obſervo correptio, poſſideo intelligentia, 15. 32.

5. Auris auſcultans correptio vita, commoror inter ſapiens, 15. 31.

6. Corripio ille qui poſſideo prudentia, & intelligo ſcientia, 19. 25.

7. Corripio ne deriſor ne odi tu; corripio ſapiens, & amo tu, 9. 8.

8. Qui derelinquo correptio erro, 10. 17.

9. He that hateth *reproof* is brutiſh, and ſhall die, 12. 1. & 15. 10.

10. He that being often *reproved* hardneth his neck; ſhall ſuddenly be deſtroyed, and that without remedy, 29. 1.

Reſpect.

1. It is not good to have *reſpect* of perſons in judgment, 24. 23.

2. To have *reſpect* of perſons, is not good: for, for a piece of bread that man will tranſgreſs, 28. 21.

Rich.

1. Labour not to be *rich*; ceaſe from thy own underſtanding, 23. 4.

2. *Riches* profit not in the day of wrath; but righteouſneſs delivereth from death, 11. 4.

3. Wilt thou ſet thine eyes upon that which is not? for *Riches* certainly make themſelves wings; they flee away as an Eagle towards Heaven, 23. 5.

4. *Riches* are not for ever, and doth the Crown endure to every generation? 27. 24.

5. The ſleep of a labouring man is ſweet, whether he eat little or much: but the abundance of the *Rich* will not ſuffer him to ſleep, *Eccl.* 5. 12.

6. A faithful man ſhall abound with bleſſings; but he that maketh haſte to be *rich*, ſhall not be innocent, 28. 20.

9. Qui odi correptio, ſum brutus, & morior, 12. 1. & 15. 10.

10. Vir qui ſæpius correptus, obduro ſuus cervix; repente confringo idque ſine curatio, 29, 1.

Reſpect.

1. Non ſum bonus agnoſco perſona in judicium, 24. 23.

2. Agnoſco perſona non ſum bonus; nam propter bucca panis ille vir deficio, 28. 21.

Rich.

1. Laboro ne ut diteſco; deſiſto a tuus prudentia, 23. 4.

2. Divitiæ non proſum dies furor; autem juſtitia eripio a mors, 11. 4.

3. Figo oculus in ille qui ſum non; enim opes certe comparo ſui ala, ut Aquila verſus Cœlum, 23. 5.

4. Divitiæ ſum non in ſeculum, & an corona maneo in quique generatio? 27. 24.

5. Somnus laborans ſum dulcis, ſive comedo parum ſive multum: autem ſaturitas dives non permitto is ut dormio, *Eccl.* 5. 12.

6. Fidelis vir abundo benedictio; at qui præcipito ad diteſco non ſum innocens, 28. 20.

7. He that truſteth in his *Riches* ſhall fall; but the righteous ſhall flouriſh as a branch, 11. 28.

8. The *Rich* man's wealth is his ſtrong City, and as an high wall in his own conceit. The deſtruction of the poor is their poverty, 18 11. & 10. 15.

9. The *Rich* hath many friends, 14. 20.

10. Give me neither poverty nor *Riches*: feed me with food convenient for me, 30. 8.

11. There is a ſore evil that I have ſeen under the Sun, namely, *Riches* kept for the owners thereof to their hurt. But thoſe *Riches* periſh by evil travel; and he begetteth a ſon, and there is nothing in his hand, *Eccl.* 5. 13, 14.

12. A man to whom God had given *Riches*, wealth and honour, ſo that he wanteth nothing for his ſoul of all that he deſireth; yet God giveth him not power to eat thereof, but a ſtranger eateth it: this is vanity, and it is an evil diſeaſe, *Ec.* 6. 2.

13. By knowledge ſhall the chambers be filled with all pretious and pleaſant *Riches*, 24. 4.

Righteous.

1. The *Righteous* is more excellent than his neighbour; but the way of the wicked ſeduceth them, 12. 26.

2. The mouth of a *Righteous* man is a well of life; but violence covereth the mouth of the wicked, 10. 11.

7. Qui confido ſuus divitiæ decido; at juſtus efloreſco tanquam ramus, 11. 28.

1. Dives ſubſtantia ſum is munitus Urbs, & tanquam editus murus in ipſe cogitatio. Contritio tenuis ſum is paupertas, 18. 11. & 10. 15.

2. Dives habeo multus amicus, 14. 20.

10. Do ego nec paupertas nec divitiæ: alo ego cibus conveniens ego, 30. 8.

11. Sum magnus malum qui video ſub Sol, ſcilicet, divitiæ aſſervatus dominus ſuus in ipſe malum. At ille divitiæ pereo malus occupatio; & gigno Filius & ſum nihil in is manus, *Eccl.* 5. 13, 14.

12. Vir qui Deus do divitiæ, facultas & honor, adeo ut deſtituor nullus res pro ſuus anima ex omnis qui concupiſco; tamen Deus facio is non copia comedo ex ille, ſed alienus comedo ille: hic ſum vanitas, & malus ægritudo, *Eccl.* 6. 2.

13. Scientia penetrale impleo omnis pretioſus & amænus opes, 24. 4.

Righteous.

1. Juſtus ſum excellentior ſuus proximus; at via improbus ſeduco is, 12. 16.

2. Os juſtus ſum ſcaturigo vita; at violentia obtego os improbus, 10. 11.

3. The lips of the *Righteous* feed many, but fools die for want of wisdom, 10. 21.

4. The slothful covet all the day long, but the *Righteous* giveth and spareth not, 21. 26.

5. When the *Righteous* are in authority, the people rejoyce; but when the wicked beareth rule, the people mourn, 29. 2.

6. In the transgression of an evil man there is a snare; but the *Righteous* doth sing and rejoyce, 29. 6.

7. When *Righteous* men rejoyce, there is great glory; but when the wicked rise, a man is hidden, 28. 12.

8. When it goeth well with the *Righteous*, the City rejoyceth; and when the wicked perish, there is shouting, 11. 10.

9. A *Righteous* man regardeth the life of his Beast; but the tender mercies of the wicked are cruel, 12. 13.

10. He that speaketh truth, sheweth forth *righteousness*; but a false witness deceit, 12. 17.

11. A *Righteous* man wisely considereth the house of the wicked; but God overthroweth the wicked for their wickedness, 21. 12.

12. The wicked flee when no man pursueth: but the *Righteous* are bold as a Lyon, 28. 1.

13. The way of a slothful man is as a hedge of thorns; but the way of the *Righteous* is made plain, 15. 19.

14. The

3. Labium Juſtus paſco multus, verò ſtultus morior præ dementia, 10. 21.

4. Piger deſidero totus dies, vero Juſtus do neque parco, 21. 16.

5. Quum Juſtus impero populus lætor; autem quum improbus dominor, populus ſuſpiro, 29. 2.

6. Defectio malus vir inſum tendicula; autem juſtus canto & lætor, 29. 6.

7. Quum Juſtus exulto, ſum amplus ornatus; autem quum improbus erigor homo occulto, 28. 12.

8. Quum benefit juſtus Urbs exulto, & quum improbus pereo exerceor cantus, 11. 10.

9. Juſtus curo vita ſuus jumentum; autem miſeratio improbus ſum crudelis, 12. 10.

10. Qui loquor veritas, indico Juſtitia; autem falſus teſtis dolus, 12. 17.

11. Juſtus prudenter conſidero domus improbus; at Deus everto improbus propter ille impietas, 21. 12.

12. Improbus fugio nemo perſequens; autem juſtus ſum audax tanquam Leo, 28. 1.

13. Via piger ſum ſepimentum ſpina; autem iter rectus planus, 15. 19.

14. The fruit of the *Righteous* is a tree of life; and he that winneth ſouls is wiſe, 11. 30.

15. The labour of the *righteous* tendeth to life; the fruit of the wicked to ſin, 10. 16.

16. The wicked deſireth the net of evil men: but the root of the *righteous* yieldeth fruit, 12. 12.

17. The fear of the wicked it ſhall come upon him but the deſire of the *righteous* ſhall be granted, 10. 24.

18. The Lord is far from the wicked; but he heareth the prayer of the *Righteous*, 15. 29.

19. The *Righteous* is delivered out of trouble, and the wicked cometh in his ſtead, 11. 8.

20. The wicked ſhall be a ranſom for the *Righteous*: and the tranſgreſſor for the upright, 21. 18.

21. Behold the *Righteous* ſhall be recompenſed in the earth; much more the wicked and the ſinner, 11. 31.

22. When the wicked are multiplyed, tranſgreſſion encreaſeth; but the *Righteous* ſhall ſee their fall, 29. 16.

23. Evil purſueth ſinners; but to the *Righteous*, good ſhall be repayed, 13. 21.

24. The *Righteous* man eateth to the ſatisfying of his ſoul; but the belly of the wicked ſhall want, 13. 25.

14. Fructus juſtus ſum arbor vita; & qui capio anima ſum ſapiens, 11. 30.

15. Labor juſtus tendo in vita; proventus improbus ſum peccatum, 10. 16.

16. Improbus deſidero rete malus: ſed radix Juſtus do fructus, 12. 12.

17. Timor improbus evenio is; autem deſiderium juſtus do, 10. 24.

18. Jehova abſum procul ab improbus; autem exaudio oratio juſtus, 15. 29.

19. Juſtus libero ex anguſtia, & improbus devenio in is locus, 11. 8.

20. Improbus ſum redemptio pro juſtus; & perfidus pro rectus, 21. 18.

21. En juſtus remunero in terra; multo magis improbus & peccator, 11. 31.

22. Quum improbus creſco defectio creſco; vero juſtus video is caſus, 29. 16.

23. Malum inſector peccator; autem juſtus bonum compenſo, 13. 21.

24. Juſtus comedo ad ſatietas ſuus anima; autem venter improbus egeo, 13. 25.

25. The Lord will not ſuffer the *Righteous* to famiſh; but he caſteth away the ſubſtance of the wicked, 10, 3.

26. As the whirlwind paſſeth, ſo is the wicked no more; but the *Righteous* is an everlaſting foundation, 10. 25.

27. The *Righteous* ſhall never be removed; but the wicked ſhall not inhabit the earth, 10. 30.

28. A man ſhall not be eſtabliſht by wickedneſs; but the rod of the *Righteous* ſhall not be moved, 12. 3.

29. The light of the *Righteous* rejoyceth; but the lamp of the wicked ſhall be put out, 13. 9.

30. The way of the wicked is an abomination to the Lord; but he loveth him that followeth after *Righteouſneſs*, 15. 9.

31. Better is a little with *Righteouſneſs*, than great revenues without right, 16. 8.

32. *Righteouſneſs* exalteth a Nation; but ſin is a reproach to any people, 14. 34.

33. Treaſures of wickedneſs profit nothing; but *Righteouſneſs* delivereth from death, 10. 2.

34. The wicked worketh a deceitful work; but to him that ſoweth *Righteouſneſs*, ſhall be a ſure reward, 11. 18.

35. The *Righteouſneſs* of the perfect ſhall direct his way; but the wicked will fall by his own wickedneſs, 11. 5.

25. Jehova non ſino juſtus eſurio; autem depello ſubſtantia improbus, 10. 3.

26. Ut turbo tranſeo, ſic exiſto improbus non amplius; vero juſtus ſum perpetuus fundamentum, 10. 25.

27. Juſtus nunquam dimoveo; vero improbus non habito terra, 10. 30.

28. Homo non ſtabilio improbitas; autem radix juſtus non dimoveo, 12. 3.

22. Lux juſtus lætor, at lucerna improbus extinguo, 13. 9.

30. Via improbus ſum abominatio Jehova; autem diligo is qui ſector juſtitia, 15. 9.

31. Melior ſum parum cum juſtitia, quam ampliſſimus proventus ſine jus, 16. 8.

32. Juſtitia exalto gens; autem peccatum ſum probrum omnis populus, 14. 34.

33. Theſaurus improbitas proſum non; ſed juſtitia eripio a mors, 10. 2.

34. Improbus facio fallax opus; vero ſerens juſtitia ſum fidus merces, 11. 18.

35. Juſtitia integer dirigo is via; at improbus concido ſuus improbitas, 11. 5.

36. In the way of *Righteouſneſs* is life, and in the path-way thereof is no death, 12. 28.

37. *Righteouſneſs* keepeth him that is upright in the way; but wickedneſs overthroweth the ſinner, 13. 6.

38. As *Righteouſneſs* tendeth to life; ſo he that purſueth evil purſueth it to his own death, 11. 19.

39. Lay not wait (O wicked man) againſt the dwelling place of the *Righteous*; ſpoil not his reſting-place, 24. 15.

40. A *Righteous* man falling down before the wicked, is as a troubled fountain, and a corrupt ſpring, 25. 26.

41. He that ſaith to the wicked, Thou art *righteous*; him ſhall the people curſe, Nations ſhall abhor him, 24. 24.

42. Be not *Righteous* overmuch, neither make thy ſelf over-wiſe; why ſhouldeſt thou deſtroy thy ſelf, *Eccl.* 7. 16.

43. All things are alike to all; there is one event to the *Righteous*, and to the wicked; to the good and to the clean, and to the unclean, *Eccl.* 9. 2.

Rule.

1. He that *ruleth* over his own ſpirit, is better than he that taketh a City, 16. 32.

2. He that hath no *rule* over his own ſpirit, is like a City that is broken, and without walls, 25. 28.

3. There

36. In iter juſtitia ſum vita, & in ſemita is ſum non mors, 12. 28.

37. Juſtitia cuſtodio integer in via; vero improbitas perverto peccator, 13. 6.

38. Ut juſtitia tendo ad vita, ſic qui ſector malum ſector ad ſuus mors, 11. 19.

39. Ne inſidior (O improbus) habitaculum juſtus; devaſto ne is accubitus, 24. 15.

40. Juſtus cadens coram improbus ſum, ut conturbatus fons, & corruptus ſcaturigo, 25. 26.

41. Qui dico improbus, tu ſum juſtus; is populus execror, natio deteſtor, 24. 24.

42. Ne ſum juſtus nimium, nec ſimilo tu nimium ſapiens; quare perdo tu ipſe? *Eccl.* 7. 16.

43. Omnis evenio æque omnis; ſum idem eventus juſtus & improbus, bonus, & mundus & immundus, *Eccl.* 9. 2.

Rule.

1. Qui dominor in ſuus animus, ſum meliõr is qui capio civitas, 16. 32.

2. Qui habeo nullus imperium in ſuus ſpiritus, ſum ſimilis Civitas diſruptus & abſque murus, 25. 28.

3. Sum

3. There is a time when one man *ruleth* over another to his own hurt, *Eccl.* 8. 9.

4. As a roaring Lion, and a ranging Bear; so is a wicked *Ruler* over the poor people, 28. 15.

5. If a *Ruler* hearken to lies, all his servants are wicked, 29. 12.

6. If the spirit of the *Ruler* rise up against thee, leave not thy place; for yielding pacifieth great offences, *Eccl.* 10. 4.

7. Be not desirous of the dainties of the *Ruler*; for they are deceitful meats, 23. 3.

Sacrifice.

1. The *Sacrifice* of the wicked is an abomination to the Lord; but the prayer of the upright is his delight, 15. 8.

2. The *Sacrifice* of the wicked is an abomination; how much more when he bringeth it with a wicked mind?

3. To do justice and judgment, is more acceptable to the Lord than *Sacrifice*, 21. 3.

Safety.

1. The Horse is prepared against Battel; but *Safety* is of the Lord, 21. 31.

Scorn.

1. A *Scorner* seeketh wisdom, and findeth it not; but knowledg is easie to him that understandeth, 14. 6.

3. Sum tempus quid homo dominor in homo in ille malum, *Eccl.* 8. 9.

4. Ut rugiens Leo, & discursans Ursus; ita sum improbus Dominator in tenuis populus, 28. 15.

5. Si Dominator attendo mendacium, omnis is minister sum improbus, 29. 12.

6. Si spiritus Dominator effero se contra tu, desero ne tuus locus; nam submissio sedo magnus peccatum, *Eccl.* 10. 4.

7. Ne sum avidus cupediæ rector; enim sunt mendax cibus, 23. 3.

Sacrifice.

1. Sacrificium improbus sum abominatio Jehova; autem oratio rectus sum is oblectatio, 15. 8.

2. Sacrificium improbus sum abominatio, quanto magis quum offero ille sceleratus animus? 21. 27.

3. Exerceo justitia & jus, sum magis dilectus Jehova quam Sacrificium, 21. 3.

Safety.

1. Equus apto ad prælium; sed salus sum â Jehova, 21. 31.

Scorn.

1. Derisor quæro sapientia, nec invenio; autem scientia sum facilis prudens, 14. 6.

2. A *Scorner* loveth not him that reproveth him, neither will he go unto the wise 15. 12.

3. Cast out the *Scorner*, and contention shall go out; yea strife and reproach shal cease, 22. 10.

4. A *Scornful* man bringeth a City into a snare; but wise men turn away wrath, 29. 8.

5. Smite a *Scorner* and the simple will beware, 19. 25.

6. When the *Scorner* is punished, the simple is made wise; and when the wise is instructed, he receiveth knowledge, 21. 11.

7. The Lord *Scorneth* the *Scorner*, but giveth grace to the lowly, 3. 34.

8. The *Scorner* is an abomination to men, 24. 9.

Season.

1. To every thing there is a *Season*; and to every purpose there is a time and judgement, *Eccl.* 3. 1. & 8. 6.

Seed.

1. In the morning sow thy *Seed*, and in the evening withhold not thy hand; for thou knowest not, *&c. Eccl.* 11. 6.

Silver.

1. He that loveth *Silver* shall not be satisfied with *Silver*; and he that loveth abundance, with encrease, *Eccl.* 5. 10.

Ser-

2. Deriſor non diligo ille qui corripio ipſe, nec adeo ſapiens, 15. 12.

3. Ejicio deriſor, ſimul contentio exeo; imo litigium & ignominia ceſſo, 22. 10.

4. Deriſor duco Urbs in inſidiæ; at ſapiens averto ira, 29. 8.

5. Percutio deriſor, & fatuus caveo, 29. 15.

6. Quum deriſor mulcto fatuus reſipiſco; & quum ſapiens inſtruo percipio ſcientia, 21. 11.

7. Deus derideo deriſor, autem do gratia manſuetus, 3. 34.

1. Deriſor ſum abominatio homo, 24. 9.

Seaſon.

1. Quiſque res ſum occaſio; & quiſque voluntas ſum tempus & ratio, *Eccl.* 3. 1. & 8. 6.

Seed.

1. Mane ſero tuus ſemen, & veſpere ne remitto tuus manus; nam ignoro, *&c. Eccl.* 11. 6.

Silver.

1. Qui amo pecunia, non ſatior pecunia; & qui amo abundantia, cum proventus, *Eccl.* 5. 10.

Ser-

Servant.

1. Accuſe not a *Servant* unto his Maſter, leſt he curſe thee, and thou be found guilty. 30. 10.

1. A wiſe *Servant* ſhall have rule over a Son that cauſeth ſhame, and ſhall have part of the inheritance among the Brethren, 17. 2.

3. The Kings favour is towards a wiſe *Servant*; but his wrath is againſt him that cauſeth ſhame, 14. 25.

4. He that delicately bringeth up his *Servant* from a child, ſhall have him become his ſon at the lenght, 29. 21.

5. When a *Servant* reigneth, the earth is diſquieted, 30. 21, 22

Slothful.

1. A *Slothful* man ſaith, There is a Lion in the ſtreet, I ſhall be ſlain in the ſtreet, 26. 13.

2. A *ſlothful* man hideth his hand in his boſom and it grieveth him to bring it unto his mouth again, 26. 15.

3. The *Sluggard* is wiſer in his own conceit, than ſeven men that can render a reaſon, 26. 16.

4. As a door turneth upon the hinges, ſo doth a *ſlothful* man upon his bed, 26. 14.

5. The deſire of the *ſlothful* killeth him, for his hands refuſeth labour, 21. 25.

6. The way of the *ſlothful* man is a hedge of thorns, 15. 19.

7. He

Servant.

1. Ne accuso servus apud suus dominus, ne maledicam, & peragor reus, 30. 10.

2. Intelligens servus dominor in filius pudefaciens, & partior possessio inter frater, 17. 2.

3. Rex benevolentia sum erga intelligens servus; autem is furor sum contra pudefaciens, 14. 35.

4. Qui delicate educo servus a pueritia, reddo is filius tandem, 29. 21.

5. Quum servus regno terra commoveo, 30. 21, 22.

Slothful.

1. Piger dico sum Leo in via, occido in platea; 26. 13.

2. Piger condo suus manus in suus gremium, & dolet ille reduco is ad suus os, 26. 15.

3. Piger sum sapientior in suus oculus, quam septem vir qui possum reddo ratio, 26. 16.

4. Ut janua circumagor in cardo, ita piger in suus lectus, 26. 14.

5. Desiderium piger occido is, quia is manus renuo laboro, 21. 25.

6. Via piger sum sepimentum spina, 15. 19.

7. He that is *ſlothful* in his work, is brother to him that is a great waſter, 18. 9.

8. I went by the field of the *ſlothful*, and by the Vineyard of the man void of underſtanding; and low it was all grown over with thorns, and nettles had covered the face thereof, and the ſtone-wall thereof was broken down, 24. 30, 31.

9. By much *ſlothfulneſs* the building decayeth, and through idleneſs of the hands the houſe droppeth through, *Eccl.* 10. 18.

10. *Slothfulneſs* caſteth into a deep ſleep, and an idle ſoul ſhall ſuffer hunger, 19. 15.

11. The *ſluggard* will not plough by reaſon of cold; therefore ſhall he beg in harveſt, and have nothing, 20. 4.

12. As vinegar to the teeth, and as ſmoak to the eyes; ſo is a *ſluggard* to them that ſend him, 10. 26.

Spirit.

1. The *Spirit* of a man is the candle of the Lord, ſearching all the inward parts of the belly, 20. 27.

2. Who knoweth the *Spirit* of a man that goeth upward, and the *Spirit* of the beaſt that goeth downward to the Earth? *Eccl.* 3. 21.

3. As thou knoweſt not what is the way of the *Spirit*, nor how the bones grow in the womb of her that is with child; even ſo thou knoweſt not the work of God that maketh all, *Eccl.* 11. 5.

7. Qui est remissus in suus opus, sum frater dis-perdens, 15. 19.

8. Transeo juxta ager piger, & juxta vinea homo demens; autem ecce totus tego carduus, & urtica tego superficies is, & lapideus maceria is destruo, 24. 30, 31.

1. Multus pigritia contignatio attenuor, & demissio manus domus perstillo, *Eccl.* 10. 18.

10. Pigritia injicio in altus sopor, & ignavus anima esurio, 19. 15.

11. Piger non aro propter hyems; idcirco mendico in æstus, & habeo nil, 20. 4.

12. Ut acetum dens, & velut fumus oculus; ita sum piger mittens ipse, 10. 26.

Spirit.

1. Anima homo sum lucerna Jehova, perveſtigans omnis penetrale venter, 23. 27.

2. Quis animadverto spiritus humanus qui ascendo sursum, & spiritus bestia qui descendo deorsum ad terra? *Eccl.* 3. 21.

3. Quemadmodum ignoro qui sum via ventus, nec quomodo os formor in uterus gravida; ita ignoro opus Deus qui creo omnis, *Eccl.* 11. 5.

4. There is no man that hath power of the *Spirit* to retain the *Spirit*; neither hath he power in the day of death, and there is no discharge in that war; neither shall wickedness deliver them that are given to it, *Eccl.* 8. 8.

5. The *Spirit* of man will bear his infirmity; but a wounded *Spirit* who can bear? 18. 14.

6. By sorrow of heart the *Spirit* is broken, 15. 13.

Stones.

1. Whoso removeth *Stones*, shall be hurt therewith; and he that cleaveth wood, shall be endangered thereby, *Eccl.* 10. 9.

Study.

1. Of making Books there is no end; and much *study* is a weariness to the flesh, *Eccl.* 12. 12.

Sun.

1. There is no new thing under the *Sun*, *Eccl.* 1. 9.

Strife.

1. The beginning of *Strife* is, as when one letteth out waters; therefore leave off contention before it be medled with, 17. 14.

2. The churning of milk bringeth forth butter, and the wringing of the nose bringeth forth blood; so the forcing of wrath bringeth forth *Strife*, 30. 33.

4. Sum nullus homo qui dominor ſpiritus ut contineo ſpiritus; neque habeo dominatio in dies mors, & ſum nullus miſſile in iſte prælium; nec impietas libero is qui ſum deditus is, *Eccl.* 8. 8.

5. Spiritus vir ſuſtento ſuus ægritudo, autem fractus ſpiritus quis ſuſtento? 18. 14.

5. Dolor animus ſpiritus frangor, 15. 13.

Stones.

1. Qui amoveo lapis, dolore afficior is; & qui findo lignum, periclitor is, *Eccl.* 10. 9.

Study.

1. Facio Liber ſum nullus finis; & multus lectio ſum fatigatio caro, *Eccl.* 12. 12.

Sun.

1. Nil novus ſub Sol, *Eccl.* 1. 9.

Strife.

1. Initium contentio ſum quaſi cum quis laxo aqua; quare deſero lis antequam agito, 17. 14.

2. Preſſura lac educo butyrum, & preſſura naſus educo ſanguis; ita preſſura ira educo lis, 30. 33.

3. He loveth tranſgreſſion, that loveth *ſtrife*; and he that exalteth his gate, ſeeketh deſtruction, 17. 19.

4. Where no wood is the fire goeth out; ſo where there is no tale-bearer, the *ſtrife* ceaſeth, 26. 20.

5. A wrathful man ſtirreth up *ſtrife*; but he that is ſlow to anger, appeaſeth *ſtrife*, 15. 18.

6. He that paſſeth by and medleth with *ſtrife* that belongeth not to him, is like one that taketh a dog by the ears, 26. 17.

Surety.

1. Be not thou one of them that ſtrike hands, nor of them that are *Sureties* for debts: If thou haſt nothing to pay, why ſhould he take away thy bed from under thee? 22. 26, 27.

2. A man void of underſtanding ſtriketh hands, and becometh *Surety* in the preſence of his friend, 17. 18.

3. Take his garment that is *Surety* for a ſtranger, and take a pledge of him for a ſtrange woman, 23. 16.

4. My ſon if thou be *ſurety* for thy friend, if thou haſt ſtriken thy hand with a ſtranger, thou art ſnared with the words of thy mouth, thou art taken with the words of thy mouth, 6. 1, 2.

5. He that is *ſurety* for a ſtranger, ſhall ſmart for it; and he that hateth *ſurety-ſhip*, is ſure, 11. 15.

Tale-

3. Diligo defectio qui diligo jurgium; & qui amplio ſuus janua quæro fractura, 17. 19.

4. Ubi nullus lignum ſum ignis extinguor; ita ubi non ſum ſuſurro contentio ſileo, 26. 20.

5. Iracundus vir miſceo contentio; autem qui ſum tardus ad ira ſedo lis, 15. 18.

6. Qui tranſeo & excandeſco in lis qui pertinet non ad ipſe, ſum ſimilis ille qui prehendo canis auris, 26. 17.

Surety.

1. Ne ſum ex ille qui ferio manus, aut ex ille qui ſum ſponſor pro debitum: ſi non ſum tu qui reddo, quare accipio tuus cubile a tu? 22. 26, 27.

2. Homo demens complodo manus & fio ſponſor ante ſuus amicus, 17. 18.

3. Capio is veſtis qui ſpondeo pro extraneus, & accipio pignus ab is pro alienus mulier, 20. 16.

4. Meus filius ſi ſpondeo pro tuus amicus, ſi complodo tuus manus cum extraneus, illaqueo ſermo tuus os, capio ſermo tuus os, 6. 1, 2.

5. Qui ſpondeo pro extraneus confringor; autem qui odi ſponſio ſum ſecurus, 11. 15.

T

Tale-bearer.

1. A *Tale-bearer* revealeth ſecrets; but he that is of a faithful ſpirit concealeth the matter, 11.13.

2. The words of a *Tale-bearer* are as wounds, and they go down into the innermoſt parts of the belly, 18. 8.

3. He that goeth about as a *Tale-bearer*, revealeth ſecrets; therefore meddle not with him that flattereth with his lips, 20. 19.

Thief.

1. Whoſo is partner with a *Thief*, hateth his own ſoul: he heareth curſing, and bewrayeth it not, 29. 24.

Thoughts.

1. The *thoughts* of fooliſhneſs is ſin, 24. 9.

2. The *thoughts* of the wicked are an abomination to the Lord; but the words of the pure are pleaſant words, 15. 26.

3. Commit thy works unto the Lord, and thy *thoughts* ſhall be eſtabliſhed, 16. 3.

Tongue.

1. Death and life are in the power of the *Tongue*; they that love it, ſhall eat the fruit thereof, 18. 21.

2. Whoſo keepeth his mouth and *tongue*, keepeth his ſoul from trouble, 21.23.

Tale-bearer.

1. Susurro revelo arcanum, at qui sum fidus animus tego res, 11. 13.

2. Verbum susurro sum ut vulnus, & descendo in penetrale venter, 18. 8.

3. Qui ambulo susurro revelo arcanum; ergo commisceor ne cum ille qui adulor suus labium, 20. 19.

Thief.

1. Quicunque partior cum Fur, odi suus animus; audio execratio at indico non, 29. 24.

Thoughts.

1. Cogitatio stultitia sum peccatum, 24. 9.

2. Cogitatio malus sum abominatio Jehova; autem sermo mundus sum amænus sermo, 15. 26.

3. Devolvo tuum factum in Jehova, & tuus cogitatio stabilio, 16. 3.

Tongue.

1. Mors & vita sum in potestas lingua; quique amo is comedo fructus is, 18. 21.

2. Qui observo suus os & lingua, conservo suus anima ab angustia, 21. 23.

3. A wholſome *Tongue* is a tree of life; but perverſneſs therein is a breach of the ſpirit, 15. 4.

4. A ſoft *Tongue* breaketh the bone, 25. 15.

5. A vertuous woman openeth her mouth with wiſdom, and in her *Tongue* is the law of kindneſs, 31. 26.

6. There is that ſpeaketh like the piercings of a ſword; but the *Tongue* of the wiſe is health, 12. 18.

7. The north-wind driveth away rain; ſo doth an angry countenance a backbiting *Tongue*, 25. 23.

8. He that hath a perverſe *Tongue*, falleth into miſchief, 17. 20.

9. The *Tongue* of the juſt is as choice ſilver, 10. 20.

10. The *Tongue* of the wiſe uſeth knowledge aright; but the mouth of fools poureth out fooliſhneſs, 15. 2.

Tree.

1. If the *Tree* fall towards the South, or towards the North; in the place where the *Tree* falleth there it ſhall be, *Eccl.* 11. 3.

Truth.

1. My mouth ſhall ſpeak *Truth*; and wickedneſs is an abomination to my lips, 8. 7.

2. The lips of *Truth* ſhall be eſtabliſhed for ever, 12. 9.

3. Buy

3. Salutifer lingua ſum arbor vita; autem perverſitas in is ſum confractio ſpiritus, 15. 4.

4. Mollis lingua frango os, 25. 15.

5. Virtute preditus fæmina aperio ſuus os ſapienter, & is lingua inſideo doctrina benignitas, 31. 26.

6. Sum qui pronuncio ſimilis transfoſſio gladius; at lingua ſapiens ſum medicina, 12. 18.

7. Boreas diſpello pluvia; ita indignabundus vultus ſimulans lingua, 25. 23.

8. Qui ſum verſutus lingua incido in malum, 17. 20.

9. Lingua juſtus ſum velut lectiſſimus argentum, 10. 20.

10. Lingua ſapiens utor ſcientia bene: autem os ſtolidus eructo ſtultitia, 15. 2.

Tree.

1. Sive decido Arbor ad Meridies, ſive ad Aquilo, ubi Arbor cado ibi ſum futurus, *Eccl.* 11. 3.

Truth.

1. Meus palatum effero veritas; & improbitas ſum abominatio meus labium, 8. 7.

2. Labium veritas ſtabilio in æternum, 12. 19.

3. Com-

3. Buy the *Truth*, and ſell it not; alſo wiſdom, and inſtruction, and underſtanding, 23. 23.

Truſt.

1. *Truſt* in the Lord with all thy heart, and lean not to thine own underſtanding, 3. 5.

Vanity.

1. He that ſoweth iniquity, ſhall reap *Vanity*, and the rod of his anger ſhall fail, 22. 8.

Violence.

1. Evil men eat the bread of wickedneſs, and drink the wine of *Violence*, 4. 17.

2. A man that doth *Violence* to the blood of any perſon, ſhall flee to the pit, let no man ſtay him, 28. 17.

3. The ſoul of the tranſgreſſor ſhall eat *Violence*, 13. 2.

4. A *Violent* man enticeth his neighbour, and leadeth him into the way that is not good, 16. 29.

Underſtanding.

1. Happy is the man that findeth wiſdom, and the man that getteth *Underſtanding*, 3. 13.

2. Wiſdom is the principal thing, therefore get wiſdom; and with all thy gettings, get *Underſtanding*, 4. 7.

3. How much is it better to get wiſdom, than gold? and to get *Underſtanding*, rather to be choſen than ſilver? 16. 16.

3. Comparo veritas ac vendo non, etiam ſapientia, & eruditio & prudentia, 23. 23.

Truſt.

1. Confido in Jehova ex totus tuus animus, vero innitor ne tuus intelligentia, 3. 5.

Vanity.

1. Qui ſemino iniquitas, meto vanitas, & virga ſuus furor deficio, 22. 8.

Violence.

1. Malus veſcor cibus improbitas, & bibo vinum violentia, 4. 17.

2. Homo qui exerceo violentia in ſanguis homo, fugio ad fovea, ne quis ſuſtento is, 28. 17.

3. Anima perfidioſus comedo violentia, 13. 2.

5. Violentus vir pellicio ſuus proximus, & duco is in via iniquus, 16. 29.

Underſtanding.

1. Beatus ſum homo qui conſequor ſapientia, & homo qui obtineo intelligentia, 3. 13.

2. Sapientia ſum præciptus res, ideo acquiro ſapientia; & cum totus tuus acquiſitio acquiro prudentia, 4. 7.

3. Sum melior comparo ſapientia, quam aurum? & comparo prudentia ſum optatior argentum? 16. 16.

4. *Understanding* is a well of life to them that have it; but the instruction of fools is folly, 16. 22.

5. Good *Understanding* giveth favour; but the way of the transgressor is hard, 13. 15.

6. Discretion shall preserve thee, *Understanding* shall keep thee, 2. 11.

7. He that getteth wisdom, loveth his own soul: he that keepeth *Understanding*, shall find good, 19. 8.

8. The man that wandereth out of the way of *Understanding*, shall remain in the congregation of the dead, 21. 16.

9. Say unto Wisdom, thou art my sister, and call *Understanding* thy kinswoman, 7. 4.

10. There is no wisdom, *Understanding*, nor counsel against the Lord, 21. 30.

Ungodly.

1. An *Ungodly* man diggeth up evil, and in his lips there is a burning fire, 16. 27.

Unjust.

1. He that by usurie and *unjust* gain increaseth his substance, he shall gather it for him that shall pity the poor, 28. 8.

2. An *Unjust* man is an abomination to the just, and he that is upright in his way, is an abomination to the wicked, 29. 27.

4. Intelligentia ſum ſcaturigo vita poſſidens ipſe, at eruditio ſtultus ſum ſtultitia, 16. 22.

5. Rectus intelligentia do gratia; autem via perfidia ſum aſper, 13. 15.

6. Solertia obſervo tu, intelligentia cuſtodio tu, 2. 11.

7. Qui poſſideo ſapientia, diligo ſuus anima, qui obſervo intelligentia conſequor bonum, 19. 8.

8. Homo qui aberro a via intelligentia, quieſco in cætus mortuus, 21. 16.

2. Dico Sapientia tu ſum meus ſoror, & voco prudentia tuus affinis, 7. 4.

10. Sum nullus ſapientia, intelligentia, aut conſilium adverſus Jehova, 21. 30.

Ungodly.

1. Nequam vir effodio malum, & is labium inſideo adurens ignis, 16. 27.

Unjuſt.

1. Qui fænus & injuſtus lucrum augeo ſuus ſubſtantia, & congrego is pro ille qui largior tenuis, 22. 8.

2. Iniquus vir ſum abominatio juſtus, & qui ſum rectus in ſuus via, ſum abominatio improbus, 29. 27.

Upright.

1. God hath made man *upright*, but they have ſought out many inventions, *Eccl.* 7. 29.

2. They that are of a froward heart, are an abomination to the Lord; but ſuch as are *upright* in their way are his delight, 11. 20.

3. The highway of the *upright* is to depart from evil; but he that keepeth his way, preſerveth his ſoul, 16. 17.

4. He that walketh in his *uprightneſs* feareth the Lord; but he that is perverſe in his wayes deſpiſeth him, 14. 2.

5. He that walketh *uprightly*, walketh ſurely; but he that perverteth his way, ſhall be known, 10. 9.

6. The way of the Lord is ſtrength to the *upright*; but deſtruction ſhall be to the workers of iniquity, 10. 29.

7. The Lord layes up ſound wiſdom for the righteous, he is a buckler to them that walk *uprightly*, 2. 7.

8. A wicked man hardneth his face; but as for the *upright* he directeth his way, 21. 29.

9. Whoſo walketh *uprightly*, ſhall be ſaved; but he that is perverſe in his wayes, ſhall fall at once, 28. 18.

Upright.

1. Deus facio homo rectus; autem ipſe quæro plurimus ratiocinium, *Eccl.* 7. 29.

2. Qui ſum perverſus animus, ſum abominatio Jehova; at qui ſum integer in ſuus via ſum ille obſectatio, 11. 20.

3. Iter juſtus ſum recedo a malum, at qui cuſtodio ſuus via conſervo ſuus anima, 16. 17.

4. Qui ambulo in ſuus integritas revereor Jehova; vero qui ſum præfractus in ſuus via ſperno is, 14. 2.

5. Qui ambulo integre, ambulo ſecurè; autem qui perverto ſuus via innoteſco, 10. 9.

6. Via Jehova ſum robur integer, autem contritio ſum operans iniquitas, 10. 29.

7. Deus repono verus ſapientia pro rectus, ſum ſcutum ambulans integre, 1. 7.

8. Improbus vir obfirmo ſuus facies; autem rectus ipſe apto ſuus via, 21. 29.

9. Qui ambulo integre ſervo; vero qui ſum perverſus in ſuus via cado ſubito, 28. 18.

Vow.

1. It is a ſnare to the man who devoureth that which is holy, and after *Vows* to make enquiry, 20. 25.

Water.

1. Stoln *Waters* are ſweet, and bread eaten in ſecret is pleaſant, 9. 17.

Way.

1. There is a *way* that ſeemeth right to a man, but the end thereof are the *wayes* of death, 14. 12.

2. The *way* of the wicked is darkneſs, they know not at what they ſtumble, 4. 19.

3. The *way* of life is above to the wiſe, that they may depart from hell beneath, 15. 24.

4. Hear thou my ſon, and be wiſe, and guide thy heart in the *way*, 23. 19.

5. Walk in the *way* of good men, and keep the paths of the righteous, 2. 20.

6. Mans goings are of the Lord, how can a man then underſtand his own *way*? 20. 24.

7. In all thy *wayes* acknowledge him, and he ſhall direct thy paths, 3. 6.

8. Ponder the path of thy feet, and let all thy *wayes* be eſtabliſhed, 4. 26.

9. The Lord keepeth the paths of judgment and preſerveth the *way* of the Saints, 2. 8.

V W

Vow.

1. Sum tendicula homo, deglutio ſacer, & poſt votum inquiro, 20. 25.

Water.

1. Aqua furtivus ſum ſuavis, & cibus comeſtus in latebræ ſum amænus, 9. 17.

Way.

1. Sum via qui videor rectus homo, ſed finis is ſum via mors, 14. 12.

2. Via improbus ſum caligo, neſcio in quis impingo, 4. 19.

2. Iter vita ſum ſurſum intelligens, ut recedo a ſepulchrum deorſum, 15. 24.

4. Auſculto jam meus filius & ſapio, acdirigo tuus animus in via, 23. 19.

5. Ambulo per via bonus, & obſervo iter juſtus, 2. 20.

6. Vir greſſus ſum a Jehova, quomodo poſſum homo ergo intelligo ſuus via? 20. 24.

7. In omnis tuus via agnoſco is, & ipſe dirigo tuus iter, 3. 6.

8. Expendo orbita tuus pes, & omnis tuus via ſtabilio, 4. 26.

9. Deus cuſtodio iter jus, & conſervo via ſanctus, 2. 8.

10. There be three things which are too wonderful for me, yea four which I know not; The *way* of an Eagle in the air; the way of a Serpent upon a rock; the way of a Ship in the midst of the Sea; and the *way* of a Man with a Maid, 30. 18, 19.

Wander.

1. As a Bird that *wandereth* from her Nest, so is a man that *wandereth* from his place, 27. 8.

Wealth.

1. *Wealth* gotten by vanity, shall be diminished; but he that gathereth by labour, shall increase, 13. 11.

2. Every man to whom God hath given riches, and *wealth*, and hath given him power to eat thereof, and to take his portion, and to rejoyce in his labour; this is the gift of God, *Eccl.* 5. 19.

Water.

1. Drink *water* out of thine own Cistern, and running *waters* out of thine own Well, 5. 15.

2. Let thy fountains be dispersed abroad, and rivers of *waters* in the streets; let them only be thy own, and not strangers with thee, 5. 16, 17.

3. The words of a mans mouth are as deep *waters*, and the well-springs of wisdom like a flowing brook, 18. 4.

10. Sum tres qui ſum nimis occultus ego, imo quatuor qui novi non; via Aquila in Cœlum; via Serpens in rupes; via Navis in medium Mare; & via Vir cum Virgo, 30. 18, 19.

Wander.

1. Ut Avicula qui erro a nidus ſuus, ita ſum vir qui erro a locus ſuus, 27. 8.

Wealth.

1. Subſtantia acquiſitus ex vanitas diminuo; autem qui congrego manus augeo, 13. 11.

2. Homo quicunque Deus do divitiæ, & facultas, & facio copia comedo ex ille, & percipio ſuus pars, ac lætor de ſuus labor; hic ſum donum Deus, *Eccl.* 5. 19.

Water.

1. Bibo aqua e tuus ciſterna, & fluentum e tuus puteus, 5. 15.

2. Tuus fons ſpargo paſſim, & rivus aqua in platea; ſum tantum tuus, ac non extraneus cum tu, 5. 16, 17.

3. Verbum humanus os ſum velut profundus aqua, & ſcaturigo ſapientia ſimilis eructans torrens, 18. 4.

4. Caſt thy bread upon the *Waters*, for thou ſhalt find it after many dayes. *Eccl.* 11. 1.

Weight.

1. Divers *Weights* and divers meaſures, both of them are like abomination to the Lord, 20. 10.

2. Divers *Weights* are an abomination to the Lord, and a falſe ballance is not good, 20. 23.

3. A juſt *Weight* and ballance are the Lords, and all the *weights* of the bag are his work, 16. 11.

4. A falſe ballance is an abomination to the Lord; but a juſt *weight* is his delight, 11. 1.

Wicked.

1. Be not overmuch *wicked*, neither be thou fooliſh; why ſhouldeſt thou die before thy time? *Eccl.* 7. 17.

2. Enter not into the path of the *wicked*, and go not in the way of evil men, 4. 14.

3. When the *wicked* cometh, then cometh alſo contempt, and with ignominy reproach, 18. 3.

4. There ſhall no evil happen to the juſt; but the *wicked* ſhall be filled with miſchief, 12. 21.

5. The ſoul of the *wicked* deſireth evil, his neighbour findeth no favour in his eyes, 21. 10.

6. His own iniquities ſhall take the *wicked* himſelf, and he ſhall be holden with the cords of his ſins, 5. 22.

7. Fret not thy ſelf becauſe of evil men, neither be thou envious at the *wicked*, 24. 19.

4. Projicio tuus panis in aqua, nam invenio is poſt multus dies, *Eccl.* 11. 1.

Weight.

1. Diverſus pondus, & diverſus menſura, uterque ſum æque abominatio Jehova, 20. 10.

2. Diverſus pondus ſum abominatio Jehova, & doloſus lanx non ſum bonus, 20. 23.

3. Juſtus trutina & bilanx ſum Jehova, & omnis pondus loculus ſum is opus, 16. 11.

4. Doloſus bilanx ſum abominatio Jehova; vero integer pondus ſum is delectatio, 11, 1.

Wicked.

1. Sum ne nimium improbus, neque ſum ſtolidus; quare morior ante tempus, *Eccl.* 7. 17.

2. Ingredior ne iter improbus, neque incedo per via malus, 4. 14.

3. Improbus adveniens advenio etiam contemptus, cum ignominia probrum, 18. 3.

4. Nullus moleſtia evenio juſtus; autem improbus impleo malum, 12. 21.

5. Animus improbus deſidero malum, ipſe proximus invenio non gratia in is oculus, 21. 10.

6. Suus iniquitas capio improbus ipſe, & teneo funis ſuus peccatum, 5. 22.

7. Succenſeo ne propter maleficus, neque invideo improbus, 24. 19.

8. I ſaw the *wicked* buried, who had come and gone from the place of the holy, and they were forgotten in the City when they had ſo done: this is alſo vanity, *Eccl.* 8. 10.

9. The Lord hath made all things for himſelf, even the *wicked* for the day of evil, 16. 4.

10. There ſhall be no reward to the evil man; the candle of the *wicked* ſhall be put out, 24. 20.

11. A good man obtaineth favour of the Lord; but a man of *wicked* devices ſhall he condemn, 12. 2.

12. Be not afraid of ſudden fear, nor of the deſolation of the *wicked*, when it cometh, 3. 25.

13. The *wicked* ſhall be cut off from the earth, and the tranſgreſſor ſhall be rooted out of it, 2. 22.

Wife.

1. Houſe and riches are the inheritance of fathers; and a prudent *wife* is from the Lord, 19. 14.

2. Whoſo findeth a *wife* findeth a good thing, and obtaineth favour of the Lord, 18. 22.

3. Let thy fountain be bleſſed. rejoyce in the *wife* of thy youth, 5. 18.

4. Live joyfully with thy *wife* whom thou loveſt, all the dayes of the life of thy vanity, which God hath given thee under the Sun; for that is thy portion in this life, and in thy labour which thou takeſt under the Sun, *Ec.* 9, 9.

8. Vidi improbus ſepultus, qui accedo, & abeo e locus ſanctus, & ſum oblivioni trad itus in civitas cum ita facio: hic etiam ſum vanitas, *Eccl.* 8. 10.

9. Jehova operor omnis propter ſui, etiam improbus ad dies malum, 16. 4.

10. Sum nullus merces malus; lucerna improbus extinguo, 24. 20.

11. Bonus adipiſcor benevolentia à Jehova; at vir ſceleratus machinatio condemno, 12. 2.

12. Ne timeo a repentinus pavor, nec a vaſtatio improbus quum advenio, 3. 25.

13. Improbus excindo e terra, & perfidus avello ex is, 2. 22.

Wife.

1. Domus & divitiæ ſum poſſeſſio pater, autem intelligens uxor ſum a Jehova, 19. 14.

2. Qui conſequor uxor conſequor bonus, & acquiro benevolentia a Jehova, 18. 22.

3. Tuus ſcaturigo ſum benedictus, lætor de uxor tuus adoleſcentia, 5. 18.

4. Vivo jucunde cum uxor qui amo, omnis dies vita tuus vanitas, qui do tu ſub Sol; nam ille ſum tuus pars in hic vita, & in tuus labor qui ſubeo ſub Sol, *Eccl.* 9. 9.

5. Stolidus

5. A fooliſh ſon is the calamity of his father; and the contentions of a *wife* are a continual dropping, 19. 13.

Wind.

1. What profit hath he that hath laboured for the *wind*? *Eccl.* 5. 16.

2. He that obſerveth the *wind*, ſhall not ſow; and he that regardeth the clouds, ſhall not reap, *Eccl.* 11. 4.

Wine.

1. *Wine* is a mocker, ſtrong drink is raging: and whoſoever is deceived thereby is not wiſe, 20. 1.

2. Who hath woe? who hath ſorrow? who hath contentions? who hath babling? who hath wounds? who hath redneſs of eyes? They that tarry long at the *wine*, they that go to ſeek mixt *wine*, 23. 29, 30.

3. Look not thou upon the *wine* when it is red, when it giveth its colour in the cup, when it moveth it ſelf aright. At laſt it biteth like a Serpent, & ſtingeth like an Adder. Thine eyes ſhall behold ſtrange women and thy heart ſhall utter perverſe things, 23. 31, 32, 33.

4. Give ſtrong drink unto him that is ready to periſh, and *wine* unto thoſe that be of heavy hearts. Let him drink, and forget his poverty, and remember his miſery no more, 31. 6, 7.

5. Stolidus filius ſum calamitas pater, & jurgium uxor ſum continuus ſtilla, 19. 13.

Wind.

1. Quis emolumentum ſum is qui laboro pro ventus? *Eccl.* 5. 16.

2. Qui obſervo ventus, non ſemino; & qui reſpicio nube, non meto, *Eccl.* 11. 4.

Wine.

1. Vinum ſum deriſor inebrians, potus ſum tumultuoſus; quiſquis oberro in is non ſapio, 20. 1.

2. Quis ſum calamitas? quis dolor? quis ſum contentio? quis ſum loquacitas? quis ſum vulnus? quis ſum rubor oculus? Quis immoror diu apud vinum? qui eo ad inveſtigo miſtus vinum, 23. 29, 30.

3. Reſpicio ne in vinum quum rubeſco, quum exhibeo ſuus color in poculum, quum moveo ſui recte. Tandem mordeo velut Serpens, & pungo ut Hæmorrhous. Tuus oculus reſpicio alienus mulier, & tuus animus eloquor perverſus, 23. 31, 32.

4. Do inebrians potus periturus, & vinum ille qui ſum amarus animus bibo, & obliviſcor ſuus paupertas, & recordor ſuus moleſtia non amplius, 31. 6, 7.

Wiſe.

1. Bow down thine ears, and hear the words of the *wiſe*, and apply thy heart to wiſdom, 22. 17.

2. My ſon, if thy heart be *wiſe*, my heart ſhall rejoyce, even mine, 23. 15.

3. A *wiſe* man will hear, and encreaſe learning; and a man of underſtanding ſhall attain to wiſe counſels, 1. 5.

4. In the multitude of words there wanteth not ſin; but he that reſraineth his lips is *wiſe*, 10. 19.

5. The heart of the *wiſe* teacheth his mouth, and addeth learning to his lips, 16. 23.

6. There is treaſure to be deſired, and oil in the dwelling-place of the *wiſe*; but a fooliſh man ſpendeth it up, 21. 20.

7. Theſe things alſo belong to the *wiſe*; It is not good to have reſpect of perſons in judgement, 24. 23.

8. The words of the *wiſe* are as goads, and as nails faſtned by the maſters of Aſſemblies, which are given from one ſhepherd, *Eccl.* 12. 11.

9. There be four things that be little upon the earth, but they are exceeding *wiſe*, the Ants, the Conyes, the Locuſts, and the Spiders, 30. 24.

10. Go to the Ant thou ſluggard, conſider her wayes and be *wiſe*, 6. 6.

Wise.

1. Inclino tuus auris, & auſculto verbum ſapiens, & adhibeo tuus animus ad ſcientia. 22. 17.

2. Meus filius, ſi tuus animus ſapio, meus animus, lætor inquam meus, 23. 15.

3. Sapiens audio & adjicio diſciplina, & intelligens comparo induſtrius conſilium, 1. 5.

4. Multitudo verbum abſum non peccatum; ſed qui cohibeo ſuus labium, ſum ſapiens, 10. 19.

5. Animus ſapiens moderor ſuus os, & addo diſciplina ſuus labium, 16. 23.

6. Sum theſaurus deſideratiſſimus, & oleum in habitaculum ſapiens; autem ſtolidus homo abſorbeo ille, 21. 20.

7. Hic etiam pertinet ad ſapiens; non ſum bonus agnoſco perſona in judicium, 24. 23.

8. Verbum ſapiens ſum inſtar aculeus, & clavus infixus ab autor collectio, qui ſum datus ab unus paſtor, *Eccl.* 12. 11.

9. Sum quatuor qui ſum parvus in terra, tamen ſum valde ſapiens, Formica, Cuniculus, Locuſta, & Aranea, 30. 24.

10. Abeo ad formica O piger, aſpicio is via, & ſapio, 6. 6.

11. If a *wise* man contendeth with a foolish man, whether he rage or laugh there is no rest, 29. 9.

Wisdom.

1. *Wisdom* dwell with prudence, and find out knowledge of witty inventions, 8. 12.

2. *Wisdom* is better than rubies; and all things that may be desired, are not to be compared to it, 8. 11.

3. *Wisdom* is better than weapons of war; but one sinner destroyeth much good, *Eccl.* 9. 18.

4. *Wisdom* is better than strength; nevertheless the poor mans *wisdom* is despised, and his words are not heard, *Eccl.* 9. 16.

5. *Wisdom* strengthneth the wise, more than ten mighty men who are in the City, *Eccl.* 7. 19.

6. *Wisdom* is too high for a fool, he openeth not his mouth in the gate, 24. 7.

7. He that handleth a matter *wisely*, shall find good; and whoso trusteth in the Lord, happy is he, 16. 20.

8. Through desire, a man having separated himself, seeketh and intermedleth with all *wisdom*, 18. 18.

9. Say not thou, What is the cause that the former days were better than these? for thou dost not enquire *wisely* concerning this, *Eccl.* 7. 10.

11. Si ſapiens contendo cum ſtolidus, ſive commoveor, ſive rideo tamen nullus ſum quies, 29. 9.

Wiſdom.

1. Ego ſapientia habito cum prudentia, & invenio ſcientia ſummus ſolertia, 8. 12.

2. Sapientia ſum melior carbunculus, & omnis qui poſſum deſidero non ſum æquandus is, 8. 11.

3. Sapientia ſum melior arma bellum, vero unus peccatum perdo multus bonum, *Eccl.* 9. 18.

4. Sapientia ſum melior robur; nihilominus ſapientia indigus deſpicio, & is verbum non audio, *Eccl.* 9. 16.

5. Sapientia corroboro ſapiens magis, quam decem dominator qui ſum in civitas, *Eccl.* 7. 19.

6. Sapientia ſum nimis altus ſtultus, non aperio ſuus os in porta, 24. 7.

7. Qui tracto res ſapienter conſequor bonum, & qui confido beatus ſum ille, 16. 20.

8. Ad deſiderium ſeparatus, quæro & intermiſceo ſe in omnis ſapientia, 18. 18.

9. Ne dico, quis ſum cauſa, quare prior dies ſum melior iſte? nam non rogo ſapienter de hic, *Eccl.* 7. 10.

10. Multus

10. In much *wisdom* is much grief; and he that encreaseth knowledg, encreaseth sorrow, *Ec.* 1. 18.

Witness.

1. The Lord hates a false *witness*, that speaketh lies, 6. 19.

2. A faithful *witness* will not lye; but a false *witness* will utter lies, 14. 5.

3. A false *witness* shall not be unpunished; and he that speaketh lies shall not escape, 19. 5.

4. A false *witness* shall perish; but a man that heareth, speaketh constantly, 21. 28.

5. A man that beareth false *witness* against his neighbour, is a maul, and a sword, and a sharp arrow, 25. 18.

6. A true *witness* delivereth souls; but a deceitful one speaketh lies, 14. 25.

7. An ungodly *witness* scorneth judgment; and the mouth of the wicked devoureth iniquity, 19. 28.

8. Be not *witness* against thy neighbour without cause; and deceive not with thy lips, 24. 28.

Woman.

1. A foolish *woman* is clamorous and simple, and knoweth nothing, 9. 13.

2. The lips of a strange *woman* drop as an honey comb; her mouth is smoother than oil; but her end is bitter as wormwood, sharp as a two-edged sword; her feet go down to death, her steps take hold of hell, 5. 3, 4, 5.

3. Wis-

10. Multus ſapientia inſum multus indignatio; & qui augeo ſcientia, augeo dolor, *Eccl.* 1. 18.

Witneſs.

1. Jehova odi falſus teſtis conflans mendacium, 6. 19.

2. Fidus teſtis non mentior; autem falſus teſtis efflo mendacium, 14. 5.

3. Falſus teſtis non ſum impunis; qui loquor mendacium non evado, 19. 5.

4. Mendax teſtis pereo, autem vir qui auſculto loquor in æternum, 21. 28.

5. Vir qui teſtor falſus teſtimonium contra ſuus proximus, ſum marculus, & gladius, & acutus ſagitta, 25. 18.

6. Verax teſtis libero anima; autem doloſus conflo mendacium, 14. 25.

7. Nequam teſtis derideo jus, & os abſorbeo iniquitas, 19. 28.

8. Ne ſum teſtis contra tuus proximus temere; nec decipio tuus labium, 24. 28.

Woman.

1. Stolidus mulier ſum ſtrepitus, & fatuus, & novi nihil, 9. 13.

2. Labium extraneus mulier ſtillo tanquam favus, is palatum ſum mollior oleum; attamen is finis ſum amarus ut abſinthium, acutus ut bipennis gladius; ille pes deſcendo ad mors, is greſſus apprehendo ſepulchrum, 5. 3, 4, 5.

3. Wiſdom will deliver thee from a ſtrange *woman*, the ſtranger that flattereth with her words; which forſaketh the guide of her youth, and forgetteth the covenant of her God: for her houſe enclineth unto death, and her paths unto the dead, 2. 16, 17, 18.

4. Remove thy way far from the ſtrange *woman*, and come not near the door of her houſe; leſt thou give thine honour unto others, and thy years to the cruel; leſt ſtrangers be filled with thy wealth, and thy labours be in the houſe of a ſtranger; and thou mourn at the laſt when thy fleſh and body are conſumed; and ſay, how have I hated inſtruction, *&c.* 5. 9, 10, 11, 12.

5. For three things the earth is diſquieted, and for four it cannot bear; for a ſervant when he reigneth, and a fool when he is filled with meat; for an odious *woman* when ſhe is married, and an hand-maid that is heir to her miſtris, 30. 21, 22, 23.

6. I find more bitter than death, the *woman* whoſe heart is ſnares and nets, and her hands as bands; whoſo pleaſeth God ſhall eſcape from her; but the ſinner ſhall be taken by her, *Eccl.* 7. 26.

7. The mouth of a ſtrange *woman* is a deep pit; he that is abhorred of the Lord, ſhall fall therein, 22. 14.

8. Give not thy ſtrength to *women*, nor thy wayes to that which deſtroyeth Kings, 31. 3.

9. Why

3. Eripio tu ab extraneus mulier, ab alienigena qui blandior ſuus dictum; qui derelinquo dux ſuus adoleſcentia, & obliviſcor fœdus ſuus Deus: nam is domus propendeo ad mors, & is orbita ad mortuus, 2. 16, 17, 18.

4. Facio tuus iter procul ab extraneus mulier, & ne appropinquo oſtium ille domus; ne cedo tuus decor alius, & tuus annus crudelis; ne extraneus ſatior tuus facultas, & tuus labor ſum in domus alienus, tuque gemo tandem cum tuus caro & corpus conſumo, ac dico quomodo odi eruditio, &c. 5. 9, 10, 11, 12.

5. Sub tres terra commoveo, imo ſub quatuor qui non poſſum fero; ſub ſervus quum regno, & ſtultus quum ſaturo cibus; ſub exoſus mulier quum marito, & ſub ancilla qui ſum hæres ſuus hera, 30. 20, 21, 22, 23.

6. Invenio amarior mors, fæmina qui animus ſum rete & plagæ, & ille manus ut vinculum; quiſquis placeo Deus, liberor ab is; vero peccator capior ab is, *Eccl* 7. 26.

7. Os extranea ſum profundus foſſa; qui ſum abominandus Jehova corruo in ille, 22. 14.

8. Ne dedo tuus robur fæmina nec tuus via ille qui deleo rex, 31. 3.

9. Why wilt thou, my ſon, be raviſht with a ſtrange *woman*, and embrace the boſom of a ſtranger? for the wayes of a man are before the eyes of the Lord, and he pondereth all his goings, 5. 20, 21.

10. Keep the commandment, and it it will keep thee from the evil *woman*, from the flattery of the tongue of a ſtrange *woman*: luſt not after her beauty in thine heart, neither let her take thee with her eye-lids, 6. 24, 25.

11. As a jewel of gold in a ſwines ſnout; ſo is a fair *woman* without diſcretion, 11. 22.

12. A virtuous *woman* is a crown to her huſband; but ſhe that maketh aſhamed, is as rottenneſs to his bones, 12. 4.

13. Every wiſe *woman* buildeth her houſe, but a fooliſh *woman* pulleth it down with her hands, 14. 1.

14. It is better to dwell in the corner of a houſetop, than with a brawling *woman* in a wide houſe, 25. 24.

15. It is better to dwell in the wilderneſs, than with a contentious and angry *woman*, 21. 19.

16. Who can find a vertuous *woman*? for her price is above rubies, 31. 10.

17. One man among a thouſand have I found; but a *woman* among all theſe have I not found, *Ec.* 7. 28.

18. Favour

9. Quare tu meus filius oblector extraneus mulier, & amplector pectus aliena; nam via homo ſum coram oculus Jehova, & expendo omnis is orbita, 5. 20, 21.

10. Obſervo præceptum, & ſervo tu a maleficus mulier, a blanditia lingua aliena: deſidero ne is pulchritudo in tuus animus, neque capio tu ſuus palpebra, 6. 24, 25.

11. Ut monile aureus in porcus roſtrum; ita ſum pulcher mulier ſine prudentia, 11. 22.

12. Strenuus uxor ſum corona ſuus maritus; ſed qui pudefacio ſum tanquam putredo ille os, 12. 4.

13. Quiſque ſapiens fæmina ædifico ſuus domus; autem ſtultus fæmina deſtruo is ſuus manus, 14. 1.

14. Sum melior habito in angulus tectum, quam cum contentioſus mulier in communis domus, 25. 24.

15. Sum melior habito in deſertum, quam cum contentioſus & indignabundus mulier, 21. 19.

16. Quis invenio ſtrenuus fæmina; nam is pretium ſupero carbunculus, 31. 10.

17. Unus homo inter mille invenio, at fæmina inter omnis iſte non invenio, *Eccl.* 7. 28.

18. Gratia

18. Favour is deceitful, and beauty is vain; but a *woman* that feareth the Lord, she shall be praised. Give her of the fruit of her hands, and let her own works praise her in the gate, 31. 30, 31.

29. Whoso hideth the contentious *Woman*, hideth the wind; and the oyntment of his right hand which bewrayeth it self, 27. 16.

Word.

1. Heaviness in the heart of man maketh it stoop; but a good *word* maketh it glad, 12. 25.

2. Pleasant *words* are as the hony-comb, sweet to the soul, and health to the bones, 16. 24.

3. A *word* fitly spoken, is like apples of gold in pictures of silver, 25. 11.

Wrath.

1. A man of great *wrath* shall suffer punishment; for if thou deliver him, yet thou must do it again, 19. 19.

THE END.

18, Gratia ſum ſallax & pulchritudo ſum vanus ; at mulier qui revereor Jehova, ipſe laudo. Do is de fructus is manus, & proprius factum laudo is in porta, 31. 30, 31.

19. Quicunque abſcondo litigioſus mulier, abſcondo ventus ; & unguentum dexter ipſe qui prodo ſeſe, 27. 16.

Word.

1. Anxietas in animus vir deprimo ille ; autem bonus verbum lætifico ille, 12. 25.

2. Amænus ſermo ſum ut mel favus, dulcis anima, & ſalus os, 16. 24.

3. Verbum commode dictus, ſum ſimilis malum aureus in tabula argenteus, 25. 11.

Wrath.

1. Homo iracundus ſubeo pæna ; enim ſi dimitto is, tamen mulcto amplius, 19. 19.

FINIS.